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THE CHRISTIAN CENTURY



EASTER NUMBER



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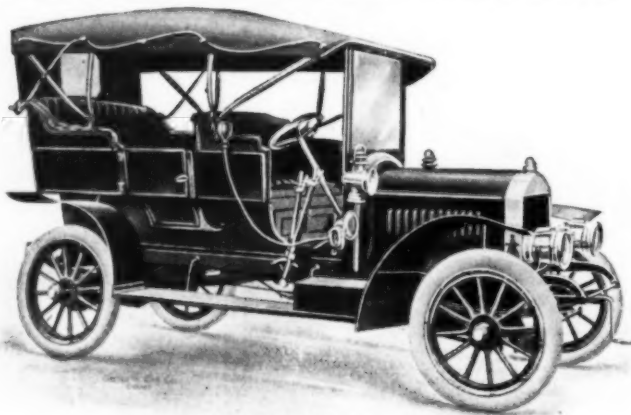
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CHICAGO, ILL., MARCH 28, 1907.

No. 13.

EVENTS OF THE WEEK

All northern Roumania is aflame with the peasant revolt. A score of towns have been burned.

Peasants Four hundred estates
Rise in have been pillaged
Roumania. Ten thousand Jews

are homeless—scores have been slain. Eight thousand refugees have crossed the frontier and there is grave danger the revolt will spread into Austria. The Austrian government has strengthened its forces on the frontier. The outbreak seems to have been partially suppressed. The Roumanian government is still sending troops into the afflicted district. Practically the entire province of Moldavia has been involved. The movement is really more agrarian than anti-semitic. The peasants are in revolt against the great farming trust, which has leased half the cultivable lands in Moldavia. The absentee landlords who control the trust happen to be Jews, and this fact brings the ire of the peasants down upon any and all Jews that they meet, and to this antipathy is added strong racial feeling arising from other causes. In the town of Botosahni, which was raided, 2,000 peasants plundered the large Jewish quarters, fired the stores, and stoned the Jews, who fled for their lives. Many of the Jews are leaving the district, crossing into Austrian territory. It is said the Hebrew alliance of Vienna is prepared to give aid to the refugees.

Thomas Bailey Aldrich, the author, died at his home in Boston, March 19.

Death of He failed to rally from
Thomas B. a surgical operation
Aldrich. performed about a
month ago. Thomas

Bailey Aldrich was a close link between the old school of American writers, among whom were Longfellow, Lowell, Whittier, and Holmes, and the men of the present day. It has been said of him as of Oliver Wendell Holmes, that "he was one of the last leaves dropped from the tree of distinctively New England literature." He was born Nov. 11, 1836, at Portsmouth, N. H., which, under the name of Rivermouth, forms a setting for many of Mr. Aldrich's poems and stories, including his own autobiography narrative of "A Bad Boy." He practically was a self-educated man, because he was obliged to abandon his plan of a university education when his father died. Of necessity he worked as clerk for years, but he employed all his spare moments in laying the foundation of a career better suited to his talents and inclinations. He wrote for several magazines and newspapers, both prose and verse, and many of his efforts would have been creditable for a writer of maturer age. It was not long until his writings attracted the attention of the public and when he was 19 years old the editors of the Home Journal invited him to Boston. There he met Henry L. Pierce, who believed Aldrich had literary ability and encouraged him. From 1870 till its death in 1874, Mr. Aldrich was editor of Every Saturday, a small magazine. Then he became a regular contributor to the At-

lantic Monthly and worked almost exclusively for it until 1881, when his friend, William Dean Howells, resigned its editorship to him. He was editor of the Atlantic Monthly until 1890, when he retired from active editorial work.

Attorney General Bonaparte once more has interpreted the new immigration law with respect to assisted immigration, and has decided that states and individuals but not societies or associations can import labor from abroad. This is a reversal of the first opinion rendered by the attorney general, which aroused so much bitter criticism in South Carolina and other states which have been arranging for foreign immigrants to settle in their jurisdiction. Following the original opinion, representatives of the southern states came to Washington and vigorously protested at the policy proposed by the attorney general, insisting it would arrest the development of the entire south and that it was imperative it should be changed. The president received a few days ago a letter from the governor of South Carolina, asking a number of questions in regard to the new law. Mr. Bonaparte quotes sections applying to assisted immigration and says:

"These provisions change the law in two particulars; in the first place aliens solicited or induced to migrate by reasons of offers, or promises, even when there is no contract of employment, will be excluded after this act takes effect. At present, although their importation is unlawful and subjects the parties responsible for it to punishment, aliens themselves are allowed to enter.

"Secondly, a person whose passage money is paid by another must be prepared to show, not merely that he does not come within any of the categories of immigrants to be excluded but also that his passage was not paid by a corporation, association, society or municipality."

Enormous overcharges by contractors who built and equipped Pennsylvania's new \$13,000,000 state capitol, which cost \$4,000,000 to build and \$9,000,000 to furnish, were unearthed by the investigating committee appointed by Gov. Stuart. It also was found that birch had been substituted for oak and papier-maché for mahogany. It was testified by John F. Wilt of the firm of Wilt & Sons, sub-contractors under George F. Payne & Co., who worked in conjunction with Sanderson & Co. in furnishing the capitol, that he sold two rostrums to Payne & Co. for \$2,060. For these rostrums the state has paid \$35,144 for the one in the senate caucus room and \$55,604.80 for the one in the house caucus room, a total of \$90,748.80, or \$88,688.80 more than the price paid by the sub-contractor. It was also developed through this witness that while he had furnished "designed woodwork" in fourteen rooms in the capitol for \$28,724,

Sanderson & Co. had collected \$155,369.60 for the same work from the state. Wilt said he had an understanding with Architect Huston that a great deal of finished woodwork which he furnished should be putty composition. It is an imitation mahogany and cost 50 per cent less than mahogany. The latter had been charged for, however. Murray Gibson of the firm of John Gibson of Philadelphia, who was an unsuccessful bidder against Sanderson for painting and decorating the capitol, testified that the cost to the state was \$1.99½ a foot more under the Sanderson contract than it would have been if the work had been done under his bid. Thermostatic apparatus for heating, which cost the Scott Engineering company, Philadelphia, \$18,645, was explained by Robert Scott, a member of the firm, sub-contractors under Sanderson. The state paid Sanderson \$39,408 for the work.

Fuller details of grafting by "Boss" Ruef, Mayor Schmitz and the city supervisors in San Francisco came to light when Supervisor Lonergan told of his testimony before the grand jury. The revelations made by this witness show that franchises were sold like any article of commerce. The price varied and the amounts paid to the supervisors differed as their support was needed or merely advisable. Summed up, the story told by Lonergan is as follows: The United Railroads company paid \$500,000 for permit to trolleyize lines; each supervisor received \$4,000. Schmitz and Ruef received \$400,000. The remainder went to the assistant of the supervisors. The Pacific States Telephone company paid ten supervisors \$5,000 each. The Home Telephone company paid ten supervisors \$3,500 each, seven supervisors \$6,000 each, and to Ruef and Schmitz together \$150,000. The San Francisco Gas and Electric company paid sixteen supervisors \$750 each. The trust paid sixteen supervisors \$500 each and to Ruef and Schmitz \$10,000.

M. Pobiedonostseff, ex-procurator general of the holy synod, died March 23. He retired as procurator in 1905.

Briefs. The experiments with vaccine inoculation as a remedy and cure for tuberculosis which have been made for some time past by the professors of Tufts Medical school and the pathological department of the Massachusetts General hospital have reached such a stage as to warrant the belief that hope can be held out to victims of the great white plague.

The music world of Chicago was stirred by the news of a donation of \$50,000 to the Orchestral association by Mrs. Thomas Nelson Page. The gift is in the nature of a trust fund to be used for the promotion of musical art in all its branches in whatever way the directors of the association may think best.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

PREACHING THE RESURRECTION

The greatest proof of the resurrection of Jesus is the zeal with which the disciples went forth to preach the fact in the earliest days after our Lord's departure. All the documents combine to show that within an incredibly short time, a time far too short for reflection to have traced the outlines of such belief without the sustaining fact, the followers of Jesus were pressing home upon the consciences of their countrymen the truth that the same Jesus whom they had put to death had been raised from the dead and seen by them as the living witness of the divine attestation of his claims. This was an apologetic of tremendous value. The implications of the resurrection were but slightly touched; that the Lord's divine character and mission had been vindicated by his resurrection. Everywhere they preached it. It was astonishing, spectacular, convincing, especially when asserted with the passionate enthusiasm of a Peter or a Paul. This is perhaps a most convincing argument for the truthfulness of the contention. Men who could find it in their hearts to deny the truthfulness of the Gospel facts find themselves unable on any other than the Christian hypothesis to account for this immediate and widespread belief in the resurrection throughout the Christian community. This it was which convinced De Wette, who was supposed to represent the ultra-radical view of the Gospel narratives. Yet in one of his last works, he wrote, in words that brought tears to the eyes of the aged Neander, his confession that though the resurrection was surrounded with mysteries which no mind could fathom, yet the fact, in the light of the history of the early church could not be called in question. Christianity as a religious movement started from the resurrection of Jesus, and this fact bulks largely in all the early preaching. Indeed, at first it was by far the most prominent element in that preaching. The argument was as follows:

God had raised up Jesus from the dead, thus vindicating his ministry. Jesus had been exalted at the right hand of power, as Lord and Savior. His was the gift of the Holy Spirit. His was the power to heal, and especially to raise the dead, as in the cases of Tabitha and Eutychus. Though Judaism has possessed a doctrine of the resurrection, it rested on no sure foundation. The rising of Jesus brought life and immortality to light.

The risen and glorified Christ was thus the center of all the earliest apostolic preaching. The disciples had risen to the sublime conception of their Lord through the experiences of his passion and subsequent victory. Paul had faced the vision of the ascended Christ on his way to Damascus, and began his preaching with this as his theme. Stephen had seen the Savior standing at the right hand of God, a powerful defender and judge. This Master was soon to return to complete his conquest of the world. For this the church was alert and watchful. Every heart was expectant. Every eye was lifted to the heavens. It was not strange, therefore, that the resurrection, the glory and the return of Christ dwarfed all other themes in the minds of the apostles, and especially was this true

at the first. A careful study of the Book of Acts will reveal the fact that this was the central theme, rather than the death of Christ. It was the great argument of Peter on the day of Pentecost; of Peter and John in the Porch, where "they proclaimed in Jesus the resurrection from the dead," in the Christian community of Jerusalem, where the apostles gave "with great power their witness of the resurrection of the Lord Jesus"; at the house of Cornelius, where Peter proclaimed the fact; at Antioch of Pisidia, in the preaching of Paul, and similarly in the sermon at Athens. In these instances it will be noted that the resurrection has the commanding place. If the death of Christ is mentioned, it is only as one needs to explain an unfavorable fact already known to his hearers, but likely to prejudice their minds against his message.

What is the preaching value of this doctrine to-day? Much every way. Chiefly as one of the great facts of the Gospel. We shall never grow beyond the need of making clear to men the great essentials of Christian faith, the death, burial and resurrection of our Lord. These facts were the basis of the earliest preaching. They must be of ours. Criticism has not invalidated them; experience has reaffirmed them; they are a part of the eternal Gospel.

H. L. W.

ANOTHER WORD ABOUT THE SOUL WINNER.

A prominent characteristic of the soul winning wisdom from above is tact, adaptability, approachableness, the power of sympathy and conciliation. Pugilism, antagonism, dogmatism, a contentious, disputative, irreconcilable disposition can not win souls to Christ. The man who carries a chip on his shoulder had better stay out of the inquiry room, and out of the evangelistic pulpit. The man who is more anxious to save Mark's commission than he is to save souls, who is more concerned to vindicate Acts 2:38 than he is to vindicate the wisdom of God in the salvation of men, had better stay out. If our theology is of the kind that seeks to convert men to a system of salvation and a scheme of redemption, rather than to Christ along the way of the heavenly wisdom, we may strengthen the stakes and lengthen the cords of the church militant, but not of the church triumphant. We must be faithful to God's Word in winning souls but not necessarily to some man's dogmatic interpretation of the same.

The soul winner must not be too large in the bump of combativeness. If he is a theological pugilist or an ecclesiastical polemic his name should at once be put in nomination for the retired list, if the salvation of souls is the end in view. When the writer was a boy out west he heard one of our pioneer preachers who always preached from one text, found, if we mistake not, in one of the prophets: "Arise and thresh." That theological flail of his was never out of commission. There is a polemic religion, which says, faith means so and so, therefore believe; repentance is this and that, therefore repent; baptism signifies to immerse, therefore be baptized. This is controversial Christianity. Faith, repent-

ance, and baptism are polemical quantities, lexical and disputative attributes, the signal stations of a theological warfare, as though it followed from certain conceptions and definitions of things that those things ought to be done! Our representative and best known evangelists have registered a distinct advance, in the last few years, over the controversial, dogmatic preachings of the past. We are listening to a series of sermons from one of them now, which while true to the old line conceptions of faith, repentance and baptism, is as sympathetic, loving, gracious and winsome a gospel as any one could desire to hear. These brethren have learned the lesson that men are not won to God by dogmatic assertions and cocksure methods of religious teaching, certainly not by negative and denunciatory proclamation.

We cannot make Christians by argument any more than by act of parliament. When it comes to spiritual matters men are not converted by logic unless they are converted to logic. The love of Christ constrains; not the chopping and mincing of propositional creeds. An ounce of tact is worth a ton of theology in the winning of souls. Men must be conciliated not antagonized. We cannot scold men into the kingdom of God, any more than we can argue them in. We can drive men out of the kingdom but we cannot drive them into it. "Peaceable, gentle, easy to be entreated, full of mercy and good fruits."

The sympathetic man fully consecrated is the great soul winner. There is nothing in this world that men need or that they appreciate as much as the sympathy of their fellows. To know in our troubles and sorrows that a human heart feels for us, that a brother man sympathizes with us, that an arm of compassion and affection is being stretched out to embrace us, is the most uplifting and heartening help that a man can receive this side of heaven. Jno. B. Gough once said that the thing which broke his heart and crushed him to the earth in the days of his degradation as a drunkard, was that everybody avoided him and nobody cared for him. One sympathetic word from a Christlike brother brought him back to God and to a career of unparalleled usefulness. Not many years ago we listened to a series of sermons by a godly young minister. Neither from an intellectual nor from a theological point of view was there much to speak of in his sermons. They reminded one of his hearers of an answer given to a question propounded by a college professor to a class of students studying the book of Genesis. "Young gentleman," said he, "What was the condition of the pre-Adamic earth?" "A heterogeneous conglomeration of chaotic matter," piped one of the students. But this consecrated young minister had trod the way of the loving heart. He was full of sympathy and love for the souls of men. He gave his auditors, as the staple of his sermons, a long string of worm-eaten chestnuts of ancestral anecdotes, for the telling of which the pastor of the church would have been drummed out of the community, but he told them with such pathos and earnestness and sympathy as to bring tears to the eyes of the people, and what was better, he brought souls to Christ. It was

not the anecdotal moth-eaten chestnuts borrowed from books of anecdotes and illustrations, and hackneyed by incessant repetition in revival meetings; it was the loving heart and deep feeling and Christ-like sympathy of the man that did the work. It is the man behind the gun, personality mixed with sympathy, that tells in these days. The world is full of sighs, full of sad and weeping eyes. Help your fallen brother rise, while the days are going by. But you cannot help your fallen brother to rise without a genuine sympathy with him in his lost condition. The thing needed as the highest manifestation of the wisdom that comes from above is the union of all who love in the service of all who suffer. Love in its New Testament sense is an infinite desire to bless others, and the soul of this love is sympathy. It wins.

J. J. H.

THE UNITED CHURCHES.

The special committee on polity of the Congregational, United Brethren, and Methodist Protestant churches adjourned at the Union Park Congregational Church in this city last week after formulating an act of union which, it is believed, will result in an organic consolidation of the three denominations.

The final act of the committee was the recommendation of a name for the new

denomination. After long discussion the delegates agreed upon "The United Churches." Officially, the complete title is "The United Churches, comprising the Congregational Church, the Church of the United Brethren in Christ, and the Methodist Protestant Church."

The act will be submitted as quickly as possible to the national councils of the three denominations for ratification, and then to the individual churches throughout the country.

The plan for union comprises a common declaration of faith and a set of articles of agreement to be subscribed to by the various churches. The articles of agreement provide for a temporary retention of the national councils and state associations as separate bodies, to remain in existence until the union is completely formed.

According to provisions of the act the local church is to be the unit of organization throughout the body and every church is guaranteed autonomy in its local affairs. For mutual action in affairs that concern the churches as a body, district associations, annual conferences, and a national council will be formed.

During four years the union of these denominations has been agitated. The gathering of the two hundred delegates marked another definite step toward a happy consummation of efforts in that di-

rection. In the circumstances the drawing together of these churches has proceeded rapidly and wisely, and cannot but mean great advancement of the kingdom of God.

R. L. H.

THE CHILD AND THE CROSS.

With commendable wisdom our National Benevolent association and the Christian Woman's Board of Missions have united in observing Easter in behalf of orphans the world around. We are confident that in very many of our Sunday schools for the first time this year such an offering will be joyfully taken, and before the passing of many years few schools will fail in having part in this glorious ministry.

There is a growing conviction that the great work of the church is for the child. On the foreign field as well as at home our workers realize that the child of to-day is the strong support of the church to-morrow. The modern church is setting the child in the midst and grouping about him its best agencies.

Wherever the cross is carried the child is appreciated as something worth. Christianity means love for children. It means service in their behalf. It means the growing spirit of Jesus who blessed little children.

Let our Sunday schools and children's societies be encouraged in their Easter offering for orphans.

R. L. H.

The Good and Evil of Church Letters

George B. Van Arsdall

The custom of giving church letters is one that has been in vogue for a long time. Its purpose has been to serve as a certificate of membership or statement of the Christian character and good standing of persons moving from one locality to another. The thought in it evidently has been to avoid a church being imposed upon by some one seeking membership in it who was not worthy. It served also as a testimonial of appreciation of the services rendered by the individual to his own church when he moved from that church to some other community. The results of the custom in this respect have, of course, been wholesome, but on the other hand, there have been some difficulties attending the matter. One of these has been the question of what constitutes good standing in the church. In every congregation there are some, at least, who are not actively engaged in the work, but with whom the church is exercising patience and cultivating them in the hope that they may grow into an active practice of Christian virtues. When such persons call for a letter it is difficult to know how to treat such a request, and yet the difficulty is by no means inconsistent with the attitude of the church toward such persons in retaining them as members, and endeavoring to cultivate Christian graces in them.

But perhaps the most serious outgrowth of the custom of granting church letters has been that it has created a false conception as to what church membership is. To illustrate what it means, one of the difficult problems with every pastor is to induce those who move into his community, who are members of the church elsewhere, to formally identify themselves with the church, or to put it into the language of general usage, to put their letters into the church. But before considering this false conception, let us introduce some of the reasons commonly given for withholding member-

ship from the church to which one has moved. Especially in the city we not infrequently meet with people who avail themselves of the fact that they are not formally identified with the church there to spend months, and sometimes years, in going about from church to church, and thus dissipating their energies without centering them on any particular work. Then we not infrequently hear such expressions as these concerning the matter. "We have been members of the old home church since we were children and we cannot bear the thought of taking our letters away from that church." Another reason often given is the fact that the individuals were very much dissatisfied with the conduct of affairs in the church of which they were formerly members. Perhaps the church was quarrelsome, or there were those in it who, in their judgment at least, sought to "run things." But the more common excuse given is the uncertainty of permanent residence. It would be surprising to those not acquainted with the facts to know how many people who move to a city withhold their fellowship and co-operation in the church for years, because the permanency of their residence there is uncertain. The writer recently met a family, who have moved to Cedar Rapids, who lived in Des Moines for eleven years, and yet never identified themselves with the church there, because at no time during that period was it certain that they might not move away from the city soon. All these, and many others, are reasons commonly given for not taking fellowship with the church. It would be interesting and profitable to discuss each of these at length, but we speak of the matter here only to call attention to the false conception of church membership that has grown up as a result of the custom of granting church letters. For instance, when men speak

of leaving their letter in the church from which they came, they convey the idea that they have left something tangible behind them. Now the only thing which one leaves behind is the record and memory and influence of his life, and the church letter is simply a testimonial to that fact. That he is a member of the church from which he came is true only in the sense that his name may be on the roll of the church. From that church he may receive a statement concerning his character that will admit him into another church, but a man has no church membership, in the truest sense of the word, apart from the place where he lives and fellowships in the Master's work, and if he does not live somewhere and work somewhere, it matters not where his name may be enrolled, he has no living active church membership. The pathetic side to this matter is in what the church suffers from this misconception. None of us know how long we may live in any particular community, and certain it is that we will not live anywhere on the earth permanently. In every other line of business it is the normal thing for a man to seek out those who are engaged in his profession or business, learn its conditions and needs, and seek to benefit both himself and the business by an interest and participation in it. It would seem that in the matter of church membership, which to a Christian ought to be the most important thing in life, it would be the natural thing for him to seek out the church first, and take fellowship immediately upon his arrival in the city. Such a course would make the church and its work the matter of importance with him, and his influence there the thing about which he was most anxious. Even should one stay but a few months in the church, he does not know what influence such an active interest upon his part may have upon others, and it is certainly the wholesome

(Continued on page 308.)

Correspondence on the Religious Life

Does Man Make God?

"Is it not just as true that we make God in our image as that God made man in His image?"

There is both truth and falsity implied in this question. It is true that every man's individuality reflects his idea of God. Our training, disposition, religion, and all that goes to make us what we are, enter as factors into our mental picture of God. Every age has its peculiar and dominant idea of God. The age of Augustine as the Old Testament time stressed God as a king.

The peaceful period just preceding ours gave us Maurice and Browning, who wrote and sang the Christian message that God is a Father. Our own day, because of its keen scientific temper, is seeking to explain God in terms of nature and evolution. But whatever may be our ideas of God we do not "make" him. He remains the same. We are in no sense creators of him in the way in which he is the creator of us. He is not at all dependent for his being on our ideas of him. There is no variableness in his infinitude. But on the other hand, we are dependent upon him for our very living. Without him there could be nothing. No matter what our theory of creation is, if we are Christians, we must hold God as the creator of all. It matters not about the six days of Genesis, or the millions of years of science. What does matter is "that in him we live and move and have our being."

So, while every one of course, must have his particular conception of God, as he has his own idea of a flower or a picture, yet he is not the maker of God; but God is the maker and sustainer of every man and everything.

That every man has his own picture of God is not a cause for belittling man or growing cynical over our search for God as he is. It is a fact I glory in. It is a great spiritual law with an undoubted ethical content.

"The pure in heart shall see God."

Miracle and Medium.

"I have a neighbor who has discarded all the miracles of Christ, and yet he seeks the advice of mediums and palmists and believes in their professed revelations. What do you think of such an attitude?"

Such a course is very human and very interesting. The attitude of the neighbor is from a religious point of view, both encouraging and discouraging. Let us glance first at the encouraging side. The realities of life, his own inner musings, and the inexplicable spiritual phenomena on his every hand will not allow him to rest on a philosophy of dust. He feels there is more than the material. He divines that life has sweeps into the spiritual and the unknown. Just how and where the spiritual touches earth he does not see with the clearness of a Christian; but that it does he seems to believe. And in this there is hope. Every soul that has lifted his eyes from the dust to the stars has taken an immense step upward. He is now prepared to find the fixed star of safety.

The neighbor has discarded the miracles of Christ as the touching point of heaven and earth and finds instead that the light of the skies breaks through "mediums." I said this was human. The medium is near; the miracle is distant. The medium is soul; the miracle is mechanical. The medium tells of events and persons very close to the life of the

George A. Campbell

inquirer; the miracle seems very cold and impersonal. Thus has the neighbor read himself outside of belief in Christianity. It seems to me his method is not a fair one. The comparison ought to be not between the miracle and the medium, but between the Christ of the miracle and the medium.

Few of us to-day reach forth to Christ through his miracles, but we reach belief in the miracles through Christ. The miracles were of far greater evidential value to the people of the time of Christ than they are to us. If the neighbor had not stumbled over the miracles surely in a comparison of him and the medium, he would have found Christ near, personal, illuminating, revealing, divine. Surely he would conclude that it is profanation to ever compare him with any so-called clairvoyant.

While Christ would not be so gross as to say whether stocks were going up or down, yet he would bear in upon the soul of the seeker the need of laying up spiritual treasures, where nothing can corrupt or destroy. While he would not be so sensual as to reveal the color of the hair or eyes of the lover, yet he would tell of the eternal union of the bride and bridegroom, and while he would not be so material as to bring the dead form in its repulsive ghostliness before the inquirer to utter some sepulchral mouthings, yet he would reveal that all is well with the departed in the mansions of his preparing.

In such a comparison, surely the neighbor, if his life is clean and his desire sincere, would come to feel that Christ is the one personage into whom heaven has poured itself without measure, and that all others, whether they be priests, preachers, mediums, palmists or what not, are but at best dim, very dim reflectors of his glory.

It is human to err. If one has failed to find the corn of life he will turn to the husks. But there can be no lasting health of soul or strength of life except on the real satisfying substance. Christ is that substance. He was not a charlatan. He was not a money schemer. He had no dark rooms. He abhorred tricks. He cast no horoscope. He never traced the lines on any man's hand. He conjured up no spiritual photography. No, no. If he had dealt in these trappings his grave to-day would have been forgotten these hundreds of years, just as the graves of all the fakirs of his day perished from the memory of man.

But he revealed the heart of God. He made light all the future, not by telling us of foolish details, but by shedding the light of the eternal on it all. He abolished death. He took man by the hand, not to reveal his future by the lines of his palm, but to lift him into the grandeur of immortal sonship, and to endow him not with Utopian riches, to be found at the foot of some vanishing rainbow, but with the riches of grace that makes the soul fit for every experience. The mind that misses Christ and becomes engulfed with fortune telling, has missed the music of the spheres and turned to the most discordant noises of earth.

Our neighbor is too superstitious. He needs to become more Christian. The

God that in his revelation seems to be unknown to him, needs to be declared.

Contradictory Motives.

"If I know myself I want to do what is right; but I am often in doubt as to action and therefore do nothing. Much of church activity seems to no purpose."

It is often difficult to know what we ought to do. Many people seem to be hustling just for the sake of hustling. This is especially true of organized religious life. The disciples tarried first, Christ himself was for many years in retirement. His preparation—if we may call it that—occupied most of his life. Our fathers had a quieter way in their religious life and it seemed quite as resultful as our bustle and stir. However, the questioner has deeper trouble. Can one be certain as to any course, or are we to seek refuge in the philosophy of the poet when he speaks thus:

"O that the armies indeed were arrayed: Oh joy of the onset;
Sound thou Trumpet of God: Come forth Great Cause, to array us;
King and leader appear: Thy soldiers sorrowing seek thee;
Would that the armies indeed were arrayed: Oh, where is the battle?
Neither battle I see, nor arraying, nor King in Israel,
Only infinite jumble, and mess, and dislocation.
Backed by a solemn appeal, For God's sake do not stir there."

All of us will recognize the aptness of this statement to express our feelings in certain moods. But the moods should not be encouraged. They are not healthful. In order to bring ourselves to have confidence in our actions, let us set for ourselves certain principles:

1. Suppress self and have regard for others in all your religious doings. There is no joy like serving others; and we must have joy if we are to have strength.
2. Never act at the behest of others, but at the behest of your own conscience.
3. Seek the best light for the conscience.
4. Finish every task begun. Joy and strength comes when the task is done. All work begun and not finished is spiritual unnerving.
5. Do just to-day's duty to-day.
6. Keep the body well.

If these suggestions are followed the hesitant nature will become gladly confident.

Life of Bushnell.

T. T. Munger's Life of Horace Bushnell is worth reading and rereading.

What better lines for Christian workers has any one ever read than these from Browning:

"Gladness be with thee, Helper of the World.

I think this is the authentic sign and seal Of Godship, that it ever waxes glad, And more glad, until gladness blossoms, bursts

Into a rage to suffer for mankind, And recommence at sorrow."

The man who seeks one thing in life, and but one,

May hope to achieve it before life is done;

But he who seeks all things wherever he goes,

Only reaps from the hopes which around him he sows

A harvest of barren regrets.

—Owen Meredith

I was afraid of nothing but sin, and afraid of that in every action and thought.—David Brainerd.

The Appeal of Childhood

W. M. Forrest

There is no land where the darkness is so thick that it utterly hides the light and beauty of child life. If there were, the swift stroke of judgment would fall upon it and blot it out of human history. The very fact that the pains of motherhood, and the cares and burdens of parentage are borne by all peoples, is proof that everywhere children are potent factors in life. Many may be ruthlessly sacrificed to the gods of ease, and greed, and ignorance, and superstition. But everywhere the instinct of race preservation, and the love of children hold their own along with, or against, other forces. So the human family lives and increases.

Because of this, there is no surer way to the world's heart than through its children. We can commend ourselves, and every cause with which we are vitally connected, by a right attitude towards childhood. The business man knows it, the politician knows it, the doctor knows it, the preacher knows it, the missionary knows it. That knowledge may lead to many forgeries and counterfeits. Self-interest may prompt a simulated interest in the child. But that proves only more conclusively the value of the real coin. It is a coin that should be freely used in buying the hearts of men and women for Jesus Christ. By the right use of it we shall certainly win many of the children, and not a few of their elders.

We shall win many of the children. Just now we need not consider how many will be led to Christ by supplementing the good and counteracting the evil of their homes. But think of those who have no homes, who are herded in the dens of want and vice in every land, who

are left to speedy death or wretched life by the loss of natural protectors. No country is without its large company of orphan and outcast children. To gather them up, to care for their bodies and minds and souls, has ever been one of the tasks of Christian philanthropy. Whether that task is performed at home or in less favored lands the result is to make the children generally Christian. Thus the hundreds of little ones in our Indian orphanages come to know nothing but a Christian environment and education. There is the dark background of Hinduism not far away, but it brings out more clearly the Christianity that is all about them, and of which they become a part. This is what Max Müller called Paternal Missions, and commended as a work that is beautiful in its philanthropy and sure in its results. Those results do not stop with the religious culture of the orphan. They go on when the child becomes a man and sets up a Christian home, and exerts everywhere his influence as a Christian worker. Hence, we should help save the children for their own sakes, and for the sake of the work they can do in the world.

And we shall thereby win not a few of the children's elders. It is not within the power of men to think evil of an institution that is doing good to children. An old-fashioned scoffer in London yielded to such persuasion some years ago. He had been in the habit of arguing with his fellow workmen, and usually getting the best of them. But suddenly he ceased his attacks upon religion, and after some weeks his companions ventured to ask

him why. He replied that while sitting at his window one Sunday he noticed a procession of seventy-five children go past, on their way from an orphan's home to a church. Noting their comfortable, happy appearance, thinking of their good shelter and abundant food, he was led to contrast it with the lot which would have been theirs in the absence of such a home. Then came the realization that Christianity had made possible all that those children had. "And mates," said he, "I concluded that if Christianity had never done anything else in the world but take care of those seventy-five children it would deserve something better than my scoffs. So I am done scoffing at what takes care of orphan children."

Perhaps that is not just the way others have reasoned it out. But to the ends of the earth to-day there are many who think well of Christianity because it is doing well by the little ones. In Japan, China, India, Africa, many a missionary has found his way into many a heart and home because, like his Master of old, he has laid his hands upon the children and blessed them. Blessed them, too, not in words that are passing breath, but in deeds that have fed the hungry, housed the homeless, healed the sick, and taught the ignorant. Against such evidences of Christianity there is no argument, either in beathen or in Christian lands.

It is to help convince the world by such evidence that you are asked to make an Easter offering which will send into many a darkened little soul the light that first shone in all its fullness when the Christ brought life and immortality to light.

Charlottesville, Va.

Twenty Years of Helpfulness

J. H. Mohorter

their part well among the multitude of the world's toilers. One is a graduate of one of our state universities, a bridge architect of fine reputation; another is



One of God's Saints.

filling a responsible position as a telegraph operator. Several of them are in business for themselves, while a still larger number are mechanics of ability. Some of our girls grace the nursing profession; others are efficient among the world's army of intelligent office work-

ers. Several of them are presiding with sweet Christian grace over homes of their own. A ministry like this, that takes hundreds of children each year away from idleness and neglect and often out of vicious influences and trains them to virtue and usefulness is truly doing a missionary work. It is better than all the juvenile courts in the land. It should be heartily, generously supported. It has a right to expect comfort and encouragement from every member of the church. It is seeking the co-operation of all who love God and have faith in Christianity and childhood through the joint Easter offering.

The present needs of the Association are urgent and great. Seven of her family of ten institutions were born within the last four years. They were all homeless at birth. The task of providing buildings for them has been tremendous. Several of them are seriously hindered in their ministry because of debt upon their properties, beside the necessary expense of maintenance. It requires no small amount to feed, clothe, and provide training for a family of from three to four hundred vigorous boys and girls. These children belong to the Association. The Lord has placed them under its care. It must provide for them. A great Easter offering will lift a great load of anxiety from the hearts of those who have the care of these dear babies, and it will ensure to this company of helpless little ones the comfort of a good home.

J. H. M.

The National Benevolent Association has been at work for twenty years. From a small beginning, with three children and less than one hundred dollars per year income, it has grown until it has ten institutions and between three and four hundred children and sixty old people under its care. These institutions are widely scattered. It has two hospitals, one in St. Louis, and another in Valparaiso, Ind. Its two homes for the homeless, helpless aged are in Jacksonville, Ill., and East Aurora, N. Y. Its orphanages, six in number, are located in Dallas, Texas; Baldwin, Ga.; Denver, Colo.; Cleveland, O.; and two in St. Louis.

Through these homes, for they are conducted as sweet Christian homes rather than institutions, a great work of love has been accomplished in the name of Christ. It has helped and healed 300 of the world's multitude of sufferers through its hospitals. It has inspired 600 destitute, despondent women with new hope. It has furnished assistance to 700 parents whose homes were despoiled by the hand of death. It has provided a comfortable home for 70 helpless, homeless old saints, who but for its Christ-like ministry would have suffered from hunger and cold. Eight of this number were ministers of the Gospel. It has furnished 4,065 homeless, parentless children with comfort and loving guidance, saving many of them from a vicious environment. It has placed 2,207 of these little waifs in Christian homes of their own. Scores of these children are doing

Saving the Men and Women of Tomorrow

Recently I was showing some friends through our Babies' Home and Hospital. We were under the guidance of our matron, Miss Shackelford. As we passed into the day ward for young babies we met a man coming out carrying a baby in his arms. His bronzed cheek, rough toil-stained hands, and the coarse material of his clothing clearly indicated that he belonged to the poorer class of laboring men. As we passed into the night ward I noticed that he was sitting in one of the hall seats crooning to the baby. A half an hour later as we passed through the hall on our way to the hospital I noticed that the man was still sitting in the hall holding the baby in his arms. The man was looking fondly into the child's face, so lost to everything but his own thoughts that he did not notice our presence until I placed my hand upon his shoulder remarking "She sleeps sweetly." As he looked up I noticed the big tears upon his cheeks. He said, "Yes," she is my baby. My wife died a few weeks ago, leaving me with seven children. I had to bring baby here for the present. I am glad to get such a good home for her. I do not know what I would have done, if they had not taken her here. Whenever I am off work I come to see her. We left the dear baby sweetly sleeping in its father's arms and the father grateful to God for his love manifest in the institution that was aiding him to care for his motherless baby. I thought there is one of the tolling "masses" that will always love the church because she has proven her love for him.

The Twins.

A few weeks ago there came to the Orphan's Home in St. Louis a family of five motherless children in which there are two sets of twins—Evalyn and Edgar, aged 9, and Emma and John, who were born on Christmas day and who will celebrate their fifth birthday next Christmas; Joe, who calls himself the "Odd Fellow," is seven years old. These children, all of whom are remarkably bright, have created much interest and a number of people have called to see them. The manager of one of the nearby laundries who was returning home some curtains which the matron had sent out (being short of help) had noticed their pictures in the "Post" and desired to see them. After looking at the little family and asking a few questions as to how the Home was supported, etc., his charges for the curtains were immediately refunded. It was not long till one pair of the twins, the smaller, had won the hearts of a good man and woman who took them to raise. The cut of three children accompanying this shows Edgar and Evalyn and the odd fellow, Joe.

Recruits for the Church.

We could give any number of such instances of the good our Homes are giving. We are trying through the National Benevolent Association to save the poor children of America and make of them Christian men and women, recruits for the work of the church at home and abroad. We have many bright children in our Homes, some of them capable of making a record in their country's history for either good or evil. It is our effort to make it for good. There are many of medium capabilities, with the like of which the majority of the world is made up. And besides these there is a class

which it is sad to think about—that class of children with bright minds perhaps, but with bodies deformed or afflicted, hopeless of being able ever to care for themselves; no home, no loved ones to care for them. Some, perhaps have relatives who can not or will not care for them. A building for such as these is what the Association needs most now, and this is one of its Centennial aims.



In the Babies' Home.

We have depended on our Easter offerings for fourteen years to bring the means to pay off debts and carry forward

the work. As institutions have been added the offerings have increased. This year we need more than ever. All our Homes need help. As the offering is to be divided with the C. W. B. M. we urge all friends of this work of mercy to help to make it large. The orphanages in foreign lands are needy also and we should have at least \$50,000 to do all that needs to be done at home and abroad.

Besides our Orphans' Homes we have two Homes for our aged brethren and sisters. But these are full and if the brotherhood knew of the many pitiful appeals we have for the admission of poor old souls who have no homes—can work no longer and who look to the church for help, the demand would go out "Build ye more homes for these distressed ones. It is our duty."

Friends, make your Easter offering large and hear your Savior say, "Inasmuch as ye have done it unto these, ye have done it unto me."

HOW IS THE ASSOCIATION SUPPORTED?

The Benevolent Association is supported by voluntary gifts of food, raiment and money. It has made but one general appeal a year. This has been made to the Bible Schools at Easter. It receives money on the annuity plan, paying five and six per cent interest (according to the age of the annuitant) in semi-annual installments. The annuity bonds are exempt from taxation. They furnish excellent investments as well as opportunities for Christian service. It has provided a number of inviting goals to inspire and direct the efforts of those who seek fellowship with Christ in the care of the poor.

To every one giving \$1 in the Easter offering a fine picture suitable for framing will be given.

Life line goal, \$100. One hundred dollars per annum before October 1. makes years a Life Line Church or Bible School, you a Life Line Disciple.

Fifteen dollars will furnish a bed and entitle the donor to have his name on the bed.

Life membership, \$25.

\$100 gives you the right to name a Memorial Room in any of our Homes, \$1,000 in our Hospitals.

\$300 will support a charity bed in one of our Hospitals for a year, entitling the donor to name occupant.

\$500 will name a ward in one of our Hospitals for the donor. \$2,500 will entitle the donor to a Memorial Named Fund.

For \$5,000 a bed in Hospital will be endowed in perpetuity, giving the donor the privilege of naming the occupant.

For \$10,000 a Memorial Building will be erected in connection with one of our institutions.

PLANS FOR MOST ADEQUATE SERVICE.

It is the desire of the Benevolent Association to establish orphanages, old people's homes and hospitals wherever needed in this broad land, thus assisting the Savior in saving his people from poverty, hunger, cold, loneliness, ignorance and despair, as well as from sin and adverse judgment. These institutions will be established as rapidly as means will permit. The need is already deep.



Nursery Scene in the St. Louis Home.

felt. The cry comes from almost every state in the union.—"Come over and help us."

There seems to be a prevailing conviction that all the benevolences of the church, including ministerial relief and some local orphanages of the church, ought to be consolidated. Such a union is commended by considerations of economy in collecting and distributing funds, and because such union, it is believed, would secure a more hearty recognition and response to the claims of Christian philanthropy and tend to unity and harmony among a people whose great plea to the world is unity and harmony among the people of the Lord.

THE KING'S WORD.

Before you decide what you will do to help the children in their combined Easter offering for orphanages at home and abroad, Centennial Secretary Warren suggests that you read this authori-

tative forecast of the judgment.

"But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me. I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger and took thee in? or naked, and clothed thee? And

when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed into the eternal fire which is prepared for the devil and his angels; for I was hungry, and ye did not give me to eat, I was thirsty and ye gave me no drink; I was a stranger, and ye took me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment, but the righteous into eternal life."

Of Interest to Citizens of the Kingdom

B. B. Tyler

The feature of the Rocky Mountain Country people and of the Pacific Coast denizens where I first visited these regions ten years ago, was the universal interest in the cause of education. The school houses are among the best buildings in the towns. They are conspicuously located. Nor are the people satisfied with choice situations and attractive buildings. The chief interest is, as it should be, in the work done in these places. The school is, itself, the conspicuous thing in thought and effort. We are proud of our schools; they are up-to-date, the most improved methods are employed. Our schools, in Denver, are quite equal to those in Chicago, New York, or Boston; the rate of illiteracy among our people is low. They are above the average in general intelligence. I am thinking at this moment of our public schools, i. e., our grammar schools, and our state schools, as for instance, the University, the Agricultural College, and the School of Mines as well as of the denominational colleges. They are all first class.

The Presbyterians are founding in Denver, Westminster University. This work was commenced before the panic in '93. In our part of the world we speak of the time "before the panic" and "since the panic," as in the south the people speak of "before the war" and "since the war." The "panic" was the close of one era in the experience of Colorado, and the beginning of another era. When "the panic" came the Presbyterians were engaged in an effort to build up Westminster College. For about fourteen years nothing has been done. The somnolent enterprise has at last awakened, and is henceforward to be known, not as Westminster College; but as Westminster University. An endowment of \$1,000,000 is to be raised, at once. Another fund of \$500,000 will be secured for buildings and needed equipment. One-half of this half million has already been obtained.

"The Presbyterian denomination is in the lead, of course, in the higher educational work."

So I thought until recently. One of my favorite papers is The New-York Observer, a true blue, dyed-in-the-wool, Presbyterian weekly, edited by my old-time

friend John Bancroft Devins, D. D. From this staunch paper I obtained facts which surprised me. These facts are in an editorial in which a recent publication entitled, "Our Presbyterian Colleges," is noticed. I quote the following from the editorial:

"The Presbyterian Church still lags far behind in its college work, having, for instance, 68 colleges where the Baptists have 103, and the Methodists 95; 1433 instructors, where the Congregationalists, with only two-thirds as many colleges have 1,746, the Baptists 2,193 and the Methodists 2,893; in students property, endowment and income the showing is decidedly unfavorable to the Presbyterian Church. It has a reputation as a 'College building and a college-endowing church,' which it certainly does not deserve."

In the same editorial I find the words and figures following:

"Among the present needs of these Presbyterian colleges are 80 new buildings, to cost about \$1,941,500; 132 additional teachers, whose salaries will cost \$41,965, an average of only \$317 each; new equipment to cost \$317,900, and additional productive endowment, \$7,811,000."

The 132 additional teachers needed, when found, will certainly not engage in the work for financial reasons in an average salary of only \$317.

* * *

"The Crapsey Case" has barely ceased to stand out in the lime light when the MacMillan Company, New York, sends out a volume from the brain and pen of Prof. Alexander V. G. Allen, of the Episcopal Theological School at Cambridge, entitled: "Freedom in the Church." Prof. Allen is probably most generally known as the author of the "Life and Letters of Phillips Brooks," published about seven years ago.

"The Church" in which "Freedom" is found is, of course, the Anglican, on the other side of the waters, known as the Protestant Episcopal Church on this side of the Atlantic.

The Rev. Mr. Crapsey, rector of an Episcopal Church in New York state, was charged with heresy, in that he denied the virgin birth of Jesus, was tried and condemned. Prof. Allen discusses at considerable length this subject historically,

metaphysically, and theologically. The last chapter in "Freedom in the Church" is entitled: "Modern Sensitiveness About the Virgin Birth."

Among the interesting things in Prof. Allen's book is the claim that the Episcopal is the most democratic of churches. I had thought that it is the most aristocratic and exclusive. But on this point read the following:

"The Church of England is pre-eminently a layman's church, more so than any other church in Christendom. If bishops and clergy were emancipated and set free from what had become the bondage of Rome, still greater was the emancipation secured to the laity. In the ancient church and in the mediaeval they had no part in the government of the church as in the determination of its formularies . . . All this was charged at the Reformation. It was the laity who took the first steps toward separating the English Church from the authority of Rome, and who finally completed the process. It was by the laity that the Prayer Book was opposed and its use made binding. The prominence of the laity in all the changes wrought at the Reformation gives a distinctive character to the Anglican Church as compared with the other reformed churches."

This is a sample. How do you like it: I believe that it will pay you to read "Freedom in the church" by Prof. Alexander V. G. Allen.

* * *

The most important recent event among the Disciples in Colorado is the removal of the Colorado Christian Home, one of the homes of "The National Benevolent Association of the Christian Church," from Loveland to Denver. This is a good move. The presence of this "Home" in our city will be a means of grace to our churches. The home is temporarily located at 3331 Decatur street, just back of the Oakes Home for Consumptives, and not far from the Highland's Christian Church, of which J. E. Pickett is pastor. Brother and Sister J. W. Warren, whose Christian generosity made this institution possible, are personally, for a time, in charge. Bro. J. E. Pickett, 2551 West 34th avenue, Denver, is chairman of the local committee, which is composed of representatives of our congregations in the city.

Denver, Colorado.

Mothers-in-Love

Mrs. M. E. Harlan

As a group of orphan children passed out of a large city church, just outside the vestibule is seen standing a man, whose bearing, with uncovered head and reverent attitude, is an index to the heart within.

Though many friends in the congregation passed, he saw only those fatherless boys. Perhaps, few noted his face prophetic of the birth of a new purpose.

He thought of his beautiful childhood home—the sweetest mother—the grandest father that ever a body had. Crowding fast into memory's chamber, came his early childhood's home, where love's greatest gift, next to father and mother, was queen regent of both heart and home.

Fatherhood, the most exalted dignity, the gravest responsibility and the supremest joy had never been a part of his life. His abode was not a palace, but a magnificent brown stone front. The furnishings, the selections of an artist—the house service perfect—nothing was needed that money could buy.

It is the season of the Easter tide—the resurrection morn—a time to make gifts of prayer and praise, a time to give

gold and frankincense and myrrh. "In as much as ye have done it unto one of the least of these, ye have done it unto me," sealed his resolution.

Now his head is raised. He is father to a hundred of these boys. By sections, he will each month take them to his home, and with this close personal touch make them his very own for the upbuilding of men like unto Christ.

With a joyous and resolute tread, he soon enters the presence of the one who must be the complement to his purpose. Mabelle is a Christian. From the travail of disappointed parentage will be given a home for orphaned childhood.

Before his plans were completely unfolded, he saw the impossibility of their promotion. The carpets were too precious for the foot tread of boys—the china too delicate for the common herd to handle. Everything would be disarranged.—No it could never be.

A woman of a LOST OPPORTUNITY! Yours is companionship with the "Lost word." Not until you respond to the

purpose of your being—motherhood, by nature or adoption, or by service, will you again stand supreme in the royal realm of wifehood. To be a mother-in-love to a motherless child is the privilege of every woman.

If circumstances will not permit the actual opening of your home, or the orphaned ones are too far distant, by service, in providing food and clothing and school advantages in one of our orphanages, love's law of adoption will permit you to assist fulfill the Father's will that every child in need, shall have a mother indeed.

If the full amount necessary for the support of an orphan is not yours to give, by an offering, as you have been prospered, you can at the Easter service, in a smaller way, become a part of the joint effort of the Christian Woman's Board of Missions and the National Benevolent Association to increase the funds for orphans, not only in the home land, but in all lands.

With the consecrated coins of silver and gold, forget not to send the alabaster box of prayer for the faithful orphanage **mothers-in-love**.

Among the New Books

Betterment, Individual, Social and Industrial, by E. Wake Cook, pub. by Frederick A. Stokes Co., Philadelphia. \$1.

This book is a record of some of the outstanding and commendable efforts at the individual and collective betterment of men. It is worthily though enthusiastically written and repays a reading. Some of the suggestions made may seem a little airy but they are for the most part well thought out and well based in possibilities.

The effort is to avoid artificial methods and reach the way of betterment that seems to commend itself to the nature of man. The Fletcher system of nutrition is most highly commended. It is simply to eat less, eat what you like, but eat it so as to get it digested and all made assimilable—"eat less, but eat it more," and you will be saved the ills of congestion in all its forms and garner a strength of body and a clearness of mind that is surprising. The author gives a long list of well authenticated experiments that seem to justify his contention scientifically.

So in the social and industrial realm he asks for the kind of effort that makes the worker, not a subject of philanthropy, but a fellow worker and a sharer in the profits of his own toil. He says the only way to meet the momentous rise of socialism is to use all the best there is in it. The honest toiler scorns charity even though it is expressed in the way of paternalistic schemes of housing, bestowing benefits of any kind, or doing aught that is done for him instead of making him a free man to use opportunity. The "Suggestion System" is highly commended as directing the interest of the worker who is nearest the problem to the betterment of the business and getting for him a reward for intelligence. Indeed every effort must result in the use of the intelligence of the worker and gain a co-operation of labor and capital with a corresponding dividend to the worker. Many successful efforts at this work are fully described and form the chief interest of the book. Housing sys-

tems are found to be admirable where they enable the worker to own his own home and be his own master. Dividend sharing does not receive much commendation, but all plans that make the toiler a stockholder and give him a voice in management are found to have proven a success. Welfare work, creating better conditions in and around work places and work communities are shown to have met with universal success from the dollar and cent point and to have added compound interest in higher things.

A. W. T.

The Lamp of Sacrifice. By W. Robertson Nicoll. A. C. Armstrong & Son.

This is a volume of sermons and addresses by the distinguished editor of the *British Weekly*. As the title suggests, the thought of sacrifice is found in most of the sermons.

Mr. Nicoll always brings a stimulating message. In his sermons the literary man is never uppermost, never obscures the religious message. Just now the author is busy defending evangelical Christianity against what he considers pantheistic tendencies in R. J. Campbell, the brilliant preacher of the Temple. Mr. Nicoll is always an able defender of vicarious atonement. He knows what he believes, and never lacks for reasons. His conception of the ministry is always lofty and invigorating. He believes profoundly in the final victory of Christ and his church; although one frequently detects in his writings the feeling of great anxiousness. He finds hope through faith in the all-conquering Christ. All the sermons and addresses are enriched by his knowledge of literature; but the religious message is always supreme. He is never simply marking time; but in a strong way deals with the fundamental things. He will "find" most readers. His address, "What is Our Chief Peril," will prove strength to the weak. He says:

"The chief peril of ministers and Christian workers is, I believe, the peril of fainting." After reading the chapter the most faint will feel greatly strengthened.

The Administration of an Institutional Church. By George Hodges and John Reichert. Harper's. \$3.00 net.

This is a detailed account of the operation of St. George's parish in New York. President Roosevelt, Bishop Potter and Dr. Rainsford write introductions.

Perhaps nowhere else in the world has a greater institutional work been done than in St. George's parish by the forces so ably led by Dr. Rainsford. He wonderfully transformed this languishing downtown church into a most active working force—serving the community in which it was located.

The rich people had moved away from it. Instead of moving to them or abandoning altogether Dr. Rainsford sought to serve the very common people—and we all know the story of his success.

In his introduction President Roosevelt says: "If ever the Christian church ceases to be the church of the plain people it will cease to be the Christian church."

Bishop Potter traces the power of Dr. Rainsford to that loftiest quality which makes men sensible of divine authority and of human sympathy."

This volume is valuable in suggestions as to business methods and as to ways of interesting people in the life of the church. But it also has the stamp of personality on every page. The life of a great man has been put into the parish of St. George's. It is alarming how many city pastors break in health under their arduous tasks.

Dr. Rainsford says the way to build up a church is "to grow it." Wherever it found boys and girls St. George's had an incipient church. "Christ indeed, dwelt in his own heart. This was the open secret of all his splendid spiritual success."

In reading this story of a great institutional work one is impressed with the expressiveness of it. No ordinary church could finance such institutional work. This is one reason why institutional church work has been on the decrease for the past few years.

The Meeting at Springfield, Ohio

We have just closed quite a remarkable meeting under the leadership of Wm. J. Lockhart of Des Moines, Iowa, assisted by Frank A. Wilkinson of Albia, Iowa, as singer. The meeting began February 10, and lasted five weeks. The ingathering was 197 and of these 152 came by confession and baptism. The large percentage of those who came were adults.

The numbers added by no means indicate the greatness of the meeting. Many difficulties stood in our way. Our house is small, holding only about 550 comfortably. Scores and even hundreds were often turned away. Our membership was small and made up largely of untrained workers. This is a Lutheran city and our work has been constantly opposed by the other churches. A Lutheran college is located here. Our Sunday school was only averaging about 200, so we had no great supply from which to draw. We have had a meeting every winter since we came here and have kept the field pretty well gleaned. One hundred and ninety-seven under these condi-

ed a tireless, energetic and successful soul winner.

Bro. Frank A. Wilkinson, soloist and chorus leader, was his able assistant. Bro. Wilkinson is a singer of great ability. His rich baritone voice has great range and beauty. Not only did he

take the Bible as the only expression of our faith in him.

Bro. Frank A. Wilkinson, who began work with me for the spring and summer, more than met all our expectations. As a soloist he is a peer of the best, as chorus director he is strong, in personal work effective. He is prayerful and consecrated and few men combine the qualities Bro. Wilkinson does to make him a great singing evangelist.

I cannot close this estimate of the Springfield meeting without reference to the earnestness and liberality of the church. Seldom have I seen people give as liberally and gladly as did the Springfield people. The expenses of the meeting were heavy, the church to begin with was not strong, yet when the meeting closed and without any special appeal for money, there was enough and more to pay all bills. May the unity and consecration of the Springfield church continue.

Wm J. Lockhart.

Des Moines, Iowa.



Frank A. Wilkinson.

direct with consummate skill his large chorus, but charmed his great audience with solo and song and was a great drawing power for our meeting. He is gifted as a soul winner.

The daily papers pronounced it one of the greatest revivals that Springfield had seen in years. Our membership was almost doubled, being raised from about 300 to about 500. The new converts almost fill our new auditorium and have pledged \$1,080 for our current expenses for the coming year.

Financially the meeting was a great success; the expenses were easily met. The pastor's salary was increased \$300 per year and never have our people been more hopeful.

Too much cannot be said in praise of the work of Bros. Lockhart and Wilkinson. Our prayers will follow them wherever they may go.

FROM THE EVANGELIST.

The meeting would not be considered a great meeting measured simply by the number of additions. Yet measured by the attention this meeting attracted to our people and their plea in this conservative Lutheran town, and measured by the substantial increase to the strength of the church, which was doubled in financial strength and almost doubled in membership, this meeting was a great one.

For almost eight years W. A. Harp and his faithful wife have been giving themselves unreservedly to Christ and his work in Springfield. Beginning with practically nothing they have gathered one of the best and largest Bible schools in the city. They have enlarged and remodeled the old church building until now our people worship in a neat building, seating from 500 to 600 people, and well equipped for Bible work. They are loved by all and respected for their work's sake by the whole city. Few men give themselves and all they have to the Lord's work as does W. A. Harp.

The most marked feature of the meeting was the almost unanimous approval given our position by the many members of other churches attending. The thing which seemed to appeal to the people and that which they needed most was the appeal to make Christ the creed and



W. A. Harp, Pastor.

tions means great things for Springfield.

We were greatly blessed by securing the services of Bros. Lockhart and Wilkinson. Wm. J. Lockhart is a man of great faith and power in the pulpit and out of it. Though our church is located in one corner of the city, yet he commanded the attention of the entire city and community. Many came to these services night after night from all over the county and the neighboring cities. There are no Christian churches about us, the nearest being at Dayton. Prejudice runs high, but our evangelists did their work admirably. Never before has our plea reached so many ears in Springfield and left so many friends. We were exceedingly fortunate in having such a masterly leader as Bro. Lockhart. In the pulpit he held his audiences in perfect silence from beginning to the end of his sermons which are short, clear, practical powerful and scholarly. His services were made intensely interesting and inspiring. Every service was wide awake and he kept our people constantly hopeful and busy. Out of the pulpit he prov-



Evangelist W. J. Lockhart.

WALNUT HILLS MEETING.

At Walnut Hills, Cincinnati, Ohio, Evangelists Yeuell and Wake have recently closed a three weeks' meeting with 53 added, 5 others came yesterday, 58 in all. The meeting was closed prematurely to permit the evangelists to hold a union meeting in Boston, Mass., between Baptists and Disciples (which they regarded as of paramount importance) before leaving for old England April 2. The enthusiasm increased to the close and it was with great regret we saw the meeting shut down with a great victory evident ahead. No three weeks' effort in the most conservative section of Cincinnati could possibly do more than lay a foundation for a revival.

Bro. Yeuell is a strong preacher—classic in diction, forceful in delivery, dramatic in style. Bro. Wake is a great leader of song. We were more than pleased with their work in Cincinnati.

R. W. Abberley.

Lesson Text Genesis 28:1-5, 10-22	The Sunday School Lesson The Stones of Bethel*	International Series 1907 April 7
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The last lesson in this series relating to the patriarchal life dealt with the deception of Isaac by Jacob, and the wrongful gaining of the father's blessing and the brother's possessions by the craft of the unscrupulous mother and son. The natural sequel to that story was the departure of Jacob from his home to escape the wrath of the offended Esau. That narrative is taken from the Judean prophet source. In the first portion of the present study, which is from the late priestly source, another motive is assigned for the journey of Jacob. Here it is asserted (27:46-28:9) that Rebekah was fearful Jacob would marry one of the women of the district ("daughters of Heth"), and so besought Isaac to send him away. The two motives assigned for the departure of the younger son do not necessarily conflict, but they apparently arise from different strands of ancestral tradition. The later one at least omits the unhappy account of Jacob's indirection, with its severe reflection upon his character.

It might seem strange that Isaac should dismiss Jacob with a blessing and such manifest marks of good will just after the act of treachery of which he himself was one of the victims. But it must be remembered that in the narrative of the priestly writer nothing is said about that conduct on Jacob's part, so that the blessing is natural. The term "daughters of Canaan" in verse 1 is used as referring to the native women of the country, and helps us to understand that the "daughters of Heth" above mentioned do not mean Hittite maidens, necessarily, but any women of the land. "Hittite" and "Canaanite" seem not to be definitely separated in these records.

It was to Padan-Aram, the district on the Euphrates from which the Hebrew clans had come, that Jacob was sent that he might seek a wife from their kindred. The sentiment approving marriage only with one of the same tribe or clan is widespread among Semitic nations. To marry a stranger is regarded as disloyalty to one's own people. To this distant home of a related clan Jacob was sent forth. The blessing of his father was all-embracing. He was to be under the protection of the God whom Abraham had worshipped, was to be the head of a large and strong people, and was to possess the land which had been promised to Abraham, but never actually held by him. So blessed, he went on his way, and came to the home of his uncle Laban, where much was to befall him in the years that followed.

The present section of the priestly source concludes with the account of Esau's third marriage. He saw that his parents were displeased at the thought that their sons should marry strange women, and that Jacob had been sent away to secure a wife from the kindred group. To offset this he married his cousin, the daughter of Ishmael, that his previous

H. L. Willett

conduct in marrying Canaanite women might not weigh too heavily against him (verses 6-9).

Then follows the account of Jacob's night at Bethel. It is taken from the two prophetic sources, the Judean and the Ephraimite, which are fused, the former including verses 10, 13-16, and 19; the latter the remainder. This mingling of the account furnished by these two writers is common in the historical narratives.

From Beer-sheba, the place far south on the frontier of Canaan, where Abraham had lived for a time, and where Isaac made his home, Jacob journeyed northward on his way to the Euphrates. One night he came unwittingly to the sacred place afterwards called Bethel, "House of God." It was already held in reverence, as the writer indicates by speaking of it as "the place," i. e. the spot where deity was worshipped, only Jacob did not know it till the events of the night made him aware of its character. Many such sanctuaries were known throughout Canaan before the day of the patriarchs, and retained their holy character in the thought and practice of the Hebrews.

Beitin, the modern site of ancient Bethel, is about ten miles north of Jerusalem on the Shechem road. The town occupies a slight elevation, and the entire district about it is strewn with boulders and slabs of stone, some of which stand like cromlechs. Natural terraces ascend the hillside in a manner which suggested to Dean Stanley the idea that Jacob might well have caught from the rough stairway thus provided by nature the material of his dream of the ladder, or better "flight of steps," as the word implies. At present the place is a poor ruin, with a few unpretentious huts, and one fairly ample house, in which the sheik lives and dispenses the only hospitality the place affords.

Here Jacob lay down to sleep, with a stone for a pillow. In the night there came to him a dream of an uplifted stairway, with angelic messengers going to and fro on their errands. This is one account. The other is merely that God stood beside him, or over him, which is to be preferred to the reading "above it." But by either method, there came to him the knowledge of the sacred character of the place upon which he had rested. Here was revealed to him the nature of that headship of the chosen people which had been the theme of revelation to Abraham and Isaac before him. A great posterity and a wide-stretching dominion were to be the divine gifts to him. But all this was only possible by reason of the presence of God with him.

Jacob, as he appears in this narrative, shows no consciousness of a guilty nature. There is the natural fear at finding himself in the sacred place where God has made himself known. But no sense of sin is revealed in his deportment. We must then suppose that the writer of the account does not associate the journey with a flight from the consequences of his

crime against his brother, or that on the way from Beer-sheba Jacob had gone over the events of the immediate past and had seen the error of his way, coming thereby to a better mind. It is impossible to imagine the exulting and satisfied perpetrator of such a fraud departing from home with the blessing and apparent approval of his father, and so shortly afterward made the recipient of a divine vision and promise. There must have been much struggle and self-reproach before he was capable of receiving the promise. It is only to prepared men that the disclosures of God's purposes can ever come. And we may well believe that the long and hard discipline of Jacob's life had begun when the dream at Bethel opened to him the glimpse of divine favor.

From one point of view Jacob was still driving a bargain with God in the terms of the covenant. If it were supposed that he made the blessing he was to receive the condition of his obedience and payment of tithes, then that conclusion would follow. But this is less creditable to him than one would wish. It is well to take his word as indication of his grateful acceptance of the favor of God, and his pledge of service for himself and his posterity. It was natural for the Hebrew of later days to regard this as the origin of the system of tithes which became the law of the nation. That the system was older, however, is shown by Abraham's tithes to Melchizedek (Gen. 14).

The chief values of this lesson are the clear recognition of the divine purpose and presence in the life of even so imperfect a man as Jacob, and the suggestion contained in the vision of the heavenly stairway connecting earth with the heavenly place. In the former one must keep in mind that fact that it was not the cheating, lying, false-hearted Jacob who succeeded at last, but the tried and tested, struggling and suffering Jacob. In the second suggestion, one naturally is reminded of the words of Jesus to Nathaniel, who seemed to the Master like an "Israel" from whom the "Jacob" had all been purged. To this truehearted inquirer Jesus pointed out the fact that now at last, in his coming into the world, the promise of the heavenly ladder of Jacob's dream was to come true. The gates of the unseen were now open to human approach through him, and the angels of God carried evermore the tidings of the celestial world to him who came to share our human estate, and to abide with us forever.

Daily Readings.

Monday, April 1.—Isaac sends Jacob to Haran. Gen. 28: 1-5.

Tuesday—Jacob's vision and God's promise. Gen. 28:10-12.

Wednesday—Bethel revisited. Gen. 35:6-15.

Thursday—"I am with thee." Isa. 41: 8-14.

Friday—God a refuge. Ps. 91.

Saturday—The Lord thy keeper. Ps. 121.

Sunday—"What shall I render?" Ps. 116:7-19.

*International Sunday School Lesson for April 7, 1907. Jacob's Vision and God's Promise, Gen. 28:1-5, 10-22. Golden Text. "Behold I am with thee, and will keep thee in all places whither thou goest." Gen. 28:15. Memory verses, 13, 14.

The Prayer Meeting---"Paul's Devotion to Jesus"

Paul's Devotion to Jesus. Topic, April 10. Phil. 1:20, 21.

Paul never knew the weakness which comes from a divided allegiance. He had one Master whom he honored at all times. He did not exhaust his strength in covering up his opinions. He was a gentleman and therefore he was courteous to his opponents. But he never mistook surrender of convictions for courtesy. He valued learning and ancestry only as they might be of use to him in accomplishing his mission. He possessed ability of a high order as a speaker and writer. He did not depend, however, upon excellency of speech or of wisdom to gain favor for him with the multitude. If men heard him he wished them to hear him as the apostle of Christ. He asked to be judged by what he said and did for the progress of the Gospel. It would have been a humiliation to him to learn that any one in listening to him was attracted by his rhetoric rather than by the truth he was proclaiming.

Paul made of his chains messengers of Jesus. His friends became bold at the sight of Paul in bonds. He evidently made no bid for pity. He was the prisoner of Christ and he gloried in the fact. Seneca in exile grew despondent and depressed. He had written: "There is no land where man cannot dwell--no land where he cannot uplift his eyes to heaven--wherever we are the distance of the divine from the human remains the same." But life on a dreary island

Silas Jones

among barbarians was too much for his philosophy. He weakened and wrote in an unmanly way of his misfortune. The religion of Paul went with him to prison. It was sufficient for him there. He asked no other fate than that which loyalty to Christ brought to him. Chains and Roman guards could not control his spirit. He was still the free man. Caesar on his throne might find life inexpensively dull, Paul the prisoner was glad to be alive because it gave him opportunity to serve Christ.

The devotion of Paul to Christ is further shown by his attitude toward those who sought to raise up affliction for him in his bonds. He rejoiced in all the good which even these men were doing. Perhaps nothing in his entire career more emphatically declares his singleness of purpose. It is natural for man to identify their own reputation with the truth. If they are reviled they believe the truth is being reviled. It is extremely difficult for them to believe that any good can be done by one who is their enemy. Paul was able to recognize the service of his enemies to the Gospel. Of course men who preached the Gospel out of envy were not delivering the message in its purity. They could not while they were filled with envy. But in some way they called the attention of others to the truth of Christ. Paul saw the little they were doing and was encouraged by it. Self destroys the usefulness of thousands. One of the most attractive speakers I

ever heard never gained the place of usefulness among his brethren which his abilities entitled him to enjoy because he too often put self where Christ ought to have been. I know an old man who failed in his chosen work because he refused to rejoice in merit wherever it appeared. He allowed his powers to be wasted in bad feelings toward other men. The man who begins the service of Jesus must not be sensitive about the opinions others entertain of him. He should be so intent upon knowing the will of his Master and doing it that he will not have much time to worry about the standing he has in the world. And he cannot afford to employ his energy in taking from another the credit that is due for good conduct. The example of Paul in recognizing the good done by his enemies is worthy of prolonged study. It is a rebuke to our pride. It shows us where our ambition should lie.

Eureka, Ill.

Our lives are songs; God writes the words,

And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,

As we choose to fashion the measure.
We must write the music, whatever the song,

Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or, if sweet, we can make it sweeter.

—Anon.

The Christian Endeavor--"The Lord's Day"

Topic for April 7th: Consecration of One Day in Seven. Jer. 19:27.

The keeping of one day in seven as a day sacred to religion is due chiefly among Christians to the heritage of Jewish custom in the Christian Church. The sabbath was observed by the people of Israel as a day of feasting, of sacrifice, of worship, a day consecrated to Jehovah. The earliest Christians were Jews. In the earliest years of the church in loyalty to the Jewish custom and law, they kept the Sabbath. With like purpose, however, very quickly the first day of the week commemorating the resurrection of Jesus took its place beside the Sabbath as a day of sacred associations and memories. Eventually with a clear separation of Christianity and Judaism, the keeping of the Sabbath became a thing of the past among the Christians, and Sunday alone was observed as the one day of the week, which especially was given to religious exercises.

Keeping the Day Now.

Not long since, in the city of Chicago, there was held a meeting of theatrical people to protest against the Sunday theater. This protest was not primarily for religious reasons, but in the interest of hard working actors who felt the need of Sunday rest. This protest is indicative of a feeling which conduces to the keeping of one day in seven as a sacred day. Men must have rest and change and opportunity to be out of the beaten path and the week-day channels of life. If for no other reason, because of the demands of man's physical well-being, there should be a day of cessation of labor. Indeed the tendency in the cities seems

Royal L. Handley

strongly set toward more than simply the one day of rest.

A Sacred Day.

While the growing demands that full justice be done to the working man, and that every happiness and benefit possible be given to all members of society, tend toward the setting apart of Sunday as free from toil, it must be remembered that the chief reason for the observance of Sunday is the religious one. The crying need to-day is for a larger recognition of God in the world, and men who keep no day sacred to the Lord and services of his house are not likely to have a growing sense of the presence of God. No man can afford to ignore God in his conduct, and men who have no hours when especially their thoughts are turned Godward will give great attention to the ways of God in the world. The keeping of the Lord's day is absolutely essential to the highest gratification of the devotional life. Without times of prayer, opportunities of worship, seasons of praise, and times of quiet when we would hear the voice of God, spiritual stalwartness and vigor of the soul are impossible. Most of all, the keeping of the Lord's day is essential to men for effectual Christian service. Service is the fruition of love. It is the best evidence of real spiritual life. The truest helpfulness and fullest thought for others in the spirit of Christianity can be found only by having a day when this very thing shall be first in the thought and interests of men.

For Daily Readings.

Monday, April 1.—God sanctified the Sabbath. Gen. 2:1-3.

Tuesday, April 2.—We should sanctify it. Exod. 31:12-14.

Wednesday, April 3.—A covenant. Exod. 31:15-17.

Thursday, April 4.—A stanch Sabbath-keeper. Neh. 13:15-22.

Friday, April 5.—Jesus kept it. Luke 4:16-24.

Saturday, April 6.—The day He arose. Luke 24:1-7.

Sunday, April 7.—Topic—The consecration of one day in seven. Jer. 17:19-27. (Consecration meeting.)

Mistress: "Well, why don't you boil the eggs?"

Cook: "Sure, I've no clock in the kitchen to go by."

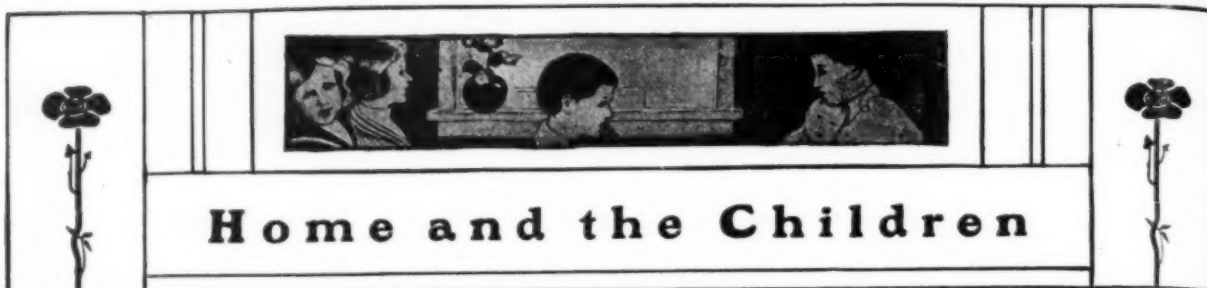
Mistress: "Why, yes, Bridget, there's a clock in the kitchen."

Cook: "Phwat good is it? Ut's tin min-its fast."

Father: "How is it that I find you kissing my daughter? Answer me, sir, how is it?"

Young Man: "Fine, sir, fine."—Lippincott's.

The publication of our new serial story, "Unto the Lion's Mouth," written by Brother P. C. Macfarlane, has been postponed to allow friends of the author and of the Christian Century to send in as many new subscriptions as possible before it starts. It is a thrilling story of the days when the church was young and will be illustrated by Harry W. Lytle. We are making a special introductory rate and allowing liberal commissions to individuals or societies getting up clubs. Write for particulars.

**EASTER MORNING.**

Awake, pretty flowers,
Asleep in the snows,
For this is the morning
When Jesus arose.
Each lily he loved
In the meadows of old,
Will welcome the Master
With blossoms of gold.

Ye violets sweet, with
The breath of the south;
Anemone blushing,
With rosy-lipped mouth;
Arbutus half hiding
Your delicate grace—
The Savior has risen,
Behold ye his face!

The types of his death
And his rising are ye,
Fair gems of the meadow,
Bright buds of the lea,
"Messiah is living!"
The cherubim say;
Shine forth in your beauty
To greet him to-day!

THE ALABASTER BOX.

By Josephine Scott McKinsey.

You remember the woman who broke the alabaster box for the head of the Savior while he was living—the most beautiful of all appreciations? And you know what we do? Let our fellow beings carry their crosses to their calvaries and after each has suffered his agony and entered into his peace we go out to him and break our alabaster boxes above his stiff, cold feet. I have always hoped that my religion might enable me to break my alabaster box for the living, who alone need it.—James Lane Allen.

Methinks that sometimes souls, but now released from clay, must view with indignation and contempt, the insincere praise, the forced tears, the wholly senseless mummery and pomp bestowed—ostensibly upon the dead; but really as a tribute to the vanity of the living or to curry favor with them.

Generally it is easy, the giving of appreciation and devotion to some specially beloved one; and this is what Mary did. He was her Master, her friend and more than brother. God himself demands not the impossible—that we give our best and priceless treasures to every chance comer; but the same Jesus who said: "The poor ye have always with you, me ye have not," said also, "Even as ye have done it unto the least of these ye have done it unto me."

What was and is the secret of the power of Jesus but that he understood and entered into the inner lives of men and women—sat down in the holy of holies, communed with the naked soul and touched it into life by his love.

Men and women to-day may do likewise according to their gifts and in response to sincere desire and effort.

But we are afraid oftentimes; and

more often we have cultivated indifference. May we not resurrect our own souls by giving precious ointment of encouragement, appreciation, love to our fellow beings? How many lives might be saved from being consumed of despair and ending in a cruel death of shame if we only brought to the living a tithe of what we give to the dead—the dead who need it not.

Weatherford, Texas.

AUNT SARAH'S TRUST.

The Waltons were having a reunion. Grace, the youngest daughter, and the only one left at home, had arranged it for her mother's sixtieth birthday. The Waltons were a devoted family, and the fact that they had not all been together since Harvey's marriage, ten years before, was due to circumstance and not to indifference, as was proved by Harvey's bringing his family on from Colorado—a not inexpensive journey for five—and Eleanor's giving up the summer abroad that she had planned.

Every nook and corner of the old house was full. There were Harvey and his wife and three children, Gertrude and the baby from Ohio, Eleanor from Boston, Rodney from Pittsburg, besides Grace and the parents. The days passed in a round of neighborhood hospitalities, in walks and drives and picnics. One rainy evening, however, the family happened to be alone. Rodney had started a fire in the old fireplace, and Grace brought out cookies and apples, and the old-time sitting started old memories.

"Nobody has mentioned Aunt Sarah," Harvey said suddenly. "Shall you ever forget those visits at her house? Queer wasn't it, her notion that some time something big would happen in her life, and she'd got to get ready for it by doing every little thing the best way possible? She had a great way of making you feel responsible for yourself. Years after, when I came to a tight place in business—I never told you folks about it—the thought of Aunt Sarah made me brace up, and helped pull me through."

"Same way here," Rodney agreed. "I tried to shirk once or twice, but it was no good. I seemed to see Aunt Sarah at my elbow plain as day. Life was a grind to her if it ever was to anybody, but how she faced it! You remember how she used to rub it in, that you had to be honest in your work for your own sake?"

"I know that Aunt Sarah's theory has helped me in teaching many a time," Eleanor said. "You never know when a human soul may be at some crossroads; you don't dare shirk."

"Yet," Harvey mused, "nothing ever happened to her, after all—no opportunity. She lived and died in that little hill-side farmhouse. She—What's up, Grace? You look as if you had discovered a continent."

"I have!" Grace cried, exultantly. "Oh, boys, how stupid we've been—how stupid! Think of the men in your shops, Harvey, and the men Rodney has under him, and the children who pass through Eleanor's classes every year! Think of your own boys and what you are teaching them, and the people they will influence some day! All of them—every one of them—influenced by the splendid ideals of a little frail woman up on a hill farm; and yet you say no opportunity ever came to her!"

"I believe you have it, Grace," Harvey answered gravely.—Youth's Companion.

JOCKO.

By Addie V. H. Barr.

I wonder where Jocko is?
O! There he is in my swing.
You naughty monkey, come to me.
Now you are on my head.

Jocko! Jocko! Don't jump upon the bed, for your feet are muddy. You must have two pairs of red boots. I shall ask mamma to make a little red coat for you. Then I shall take you and my drum down the street and we will earn some pennies.

We will buy peppermint candy and sit on the side-walk and eat it.

Do you like peppermint candy, Jocko?
O! You only scratch your head:

CHAPTER II.

Poor Jocko is very ill. He has been ill all day.

Did the peppermint candy make you ill Jocko?

Jocko says nothing, but just lies still on his blanket.

"Maybe we walked too far."

THE MESSAGE OF EASTER.

Gussie Packard Du Bois.

After the blight of winter,
Its frost, and its biting cold.
To greet the violet's incense,
And watch the lily unfold;
To hear in the budding branches
The twitter of nesting birds,
And feel in the heart long saddened,
A gladness too deep for words—
This is the Easter message,
This is the seal Divine;
As if God said, I will give them
Each year a wonderful sign.
That Earth in her resurrection,
May say to the hearts of men:
"After the grave's dark shadows,
Ye, too, shall blossom again."

—Pittsburg Advocate.

KITE-FLYING.

My kite goes up so very high,
I think that it must scrape the sky.
And when I pull it down, I'll find
Some blue stuck on to it behind.
It wags its tail like anything—
I have to have the strongest string.
It nearly pulls me way up-town—
It's just like fishing, upside down.
—Carolyn Wells.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. E. Harlow and son Clyde will hold a meeting in Enfield, Ill.

The church in Clinton, Ill., will dedicate its new house of worship next Sunday.

W. B. Clemmer, the new pastor in Rock Island, Ill., is in a short meeting with his church.

The church in Rialto, Cal., is building for itself a \$9,000 church house. Oscar Sweeney is the pastor.

J. E. Lorton of Mount Sterling, Ill., has resigned, his resignation to take effect the later part of April.

Our church in Noble, Ill., is planning the erection of a parsonage. U. S. Johnson is the happy minister.

Evangelist C. R. L. Vawter is helping Otis E. Hawkins and his church in Crowley, Ohio, in a stirring meeting.

Evangelist J. H. O. Smith has accepted a call to become minister of the First Church in Oklahoma City, Okla.

The Southern Illinois Ministerial Institute meets at Marion in May. A strong program is in preparation.

G. W. Ford and his enterprising church in West Salem, Ill., purpose to build a new church house to cost \$10,000.

The church in Beecher City, Ill., gives evidence of its prosperity in the enterprise of a new church building. Work will begin April 1st.

It is good news to learn that M. M. Nelson, our state evangelist of Colorado, has recovered from his illness and is once more able for service.

The Kewanee (Illinois) Church comes to the front with plans for a new building. The building fund has been started with offerings amounting to \$3,500.

The New York state convention will be held in New York City, June 25-28. A men's banquet at the close of the men's session will be a unique feature of the convention.

The endowment fund of Butler College last week amounted to over \$200,000. Friends of the college are engaged in a lively campaign to raise the amount to \$250,000.

Ben N. Mitchell has begun his work in Virginia, Ill., with fairest prospect of a most successful ministry. A modern house has been purchased by the church for a parsonage.

After a brief illness Steven Davis, pastor of our church in Hazewell, Va., passed away in that city. He was a young man whose ministry gave excellent promise for future years.

The church in Council Bluffs, Ia., gave \$40.00 for foreign missions March 10th. J. A. McKenzie, the new pastor, hopes to have his people worshipping in a new church before the year is ended.

The Boyle Heights Church of Los Angeles, Cal., was apportioned \$40.00 for foreign missions. The offering was \$84.45. Walter L. Martin is the pastor, who is happy in these results.

The after effect of the excellent meetings in the Central Church, Syracuse, N. Y., is good. Under Joseph A. Serena, the pastor, every department of the church manifests signs of renewed activity.

N. G. Brown, the pastor of our wide-awake church in Galesburg, Ill., and secretary of the third district, is in Chicago under treatment in the Presbyterian Hospital. He is in serious condition.

F. Ellsworth Day has been called for another year by his church in Nelson, Nebr. He is happy in a substantial increase in salary. During the year the church has purchased a new parsonage.

The new congregation in Alton, Ill., with G. W. Wise as pastor, is planning for the purchase of a lot and the erection of a tabernacle on it as a meeting place during a coming revival meeting.

J. W. Hilton and the University Church in Bethany, Neb., are in a meeting with H. H. Harmon, pastor of the First Church in Lincoln, Neb., leading the forces. Dan C. Troxel has charge of the music.

Marion Stevenson of this city, who has been state Sunday school secretary in Illinois, has resigned to accept a position with the Christian Publishing Co., of St. Louis, as an editor of Sunday school supplies.

One of the newest publications coming to our desk is the Carolina Evangel, an 8-page weekly, published by the North Carolina Christian Missionary Convention. W. G. Walker and A. B. Cunningham are the editors.

The church in North Platte, Neb., under L. C. Swan, will be moved to a new location, where a lot was recently given to the congregation. After location on the new site the building will be enlarged and improved.

Herbert Yeuell is in Boston conducting a great union meeting in which our own and a Baptist church join. Following the meeting, the evangelist will sail April 2d for England. He expects to return to this country in June.

The Central Church in Peoria, Ill., of which Harry Foster Burns is the minister, has resolved to make full payment before Easter Sunday of \$600 indebtedness. The annual fellowship banquet of the church will be held in April.

Roy Deadman of Drake University, a member of the senior class, was a caller recently in the Christian Century office. One of the suburban churches of Cincinnati is looking to him as a possible pastor after his graduation in June.

W. T. King of Diller, Nebr., has been called as pastor in Lomax, Ill., following the excellent meeting held for that church by S. J. Vance. Bro. Vance is now in a meeting in Hartford City, Ind. He is in need of a singer in the present meeting.

The Scoville meeting in Cedar Rapids, Ia., will begin next Sunday. Meetings will be held in the First Christian Church and St. Paul's Methodist Church until April 14th, after which date the

city Auditorium will be a meeting place. Under G. B. VanArsdall and F. E. Smith, ministers of the First and Second churches, the most ample preparation has been made for the meeting.

J. T. T. Hundley, pastor of our church in Norfolk, Va., issues a call for the help of our preachers and churches in the enterprise of a building for the Disciples on the grounds of the Jamestown Exposition. Read what he has to say elsewhere, and give heed to his call.

The Union Church in Christ in Monroe, Wis., which was established by the union of churches of the Baptists and Disciples, has published a short history of the congregation, which includes an account of the Scoville union meeting held for this church. J. H. Berkey is the pastor.

W. B. Harter is happy in the beginnings of his ministry in Rocky Ford, Colo. March 19th the whole church assembled at the home of the pastor and gave evidence of their warm welcome in several enthusiastic addresses and many acceptable gifts. There is excellent prospect for this church.

F. W. Norton, representative of the G. L. Wharton Memorial Home and Scholarship of the Children of Missionaries, presented the work to the Irvington church at Indianapolis on March 17 and received in response an offering of \$254 in cash and pledges. The Ministers' Association passed the following resolution by unanimous vote: "Resolved, That the

GOOD NATURED AGAIN

Good Humor Returns with Change to Proper Food.

"For many years I was a constant sufferer from indigestion, and nervousness amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me, till one day, I happened to notice Grape-Nuts in a grocery store, and bought a package, out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness. Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

Christian Ministers' Association of Indianapolis heartily commend the G. L. Wharton Memorial Home and Scholarship for the Children of Missionaries as a work in every way worthy of the hearty moral and financial support of our churches and church members."

Evangelist J. M. Lowe is in a meeting in Herrington, Kas., with excellent interest.

The Richmond Avenue Sunday school in Buffalo, N. Y., is in a spirited contest with the school in W. C. Bowers' church in North Tonawanda, N. Y.

The work of the church in Clinton, Inn., of which J. W. Reynolds is minister, moves steadily forward with success in all departments. The church gave \$25.00 for foreign missions. There are 200 in the Sunday school. The home department and cradle roll will have place in the services of the school on Easter morning. The work of the young people in both Endeavor societies and that of the women in the Christian Reapers and Christian Women's Board of Missions gives good evidence of prosperity of the church.

AMONG THE DISCIPLES IN CHICAGO.

There were 2 additions in the regular services of the Ashland church last Sunday under the leadership of W. R. Moffett, the pastor. The outlook of the congregation is hopeful.

Two persons were received into the membership of the Englewood Church in the Sunday morning services. Sunday evening the closing service of the union meeting in which the Methodist and Christian churches joined was held in the Methodist church.

W. A. Brubaker, prohibition candidate for mayor, made an address last Sunday evening in the Jackson Boulevard Church. Parker Stockdale, the pastor, received 5 confessions in the services and 4 other additions. There were 405 in the Sunday school.

Last Sunday brought the high-water mark in the attendance in the Sunday School of the West End Church. There were 68 present. Sumner T. Martin, who preaches for this congregation, received

2 persons as members of the church in the regular services.

The revival meeting in the Sheffield Avenue Church, in which John Bilhorn led the music and W. F. Shaw, the pastor, did the preaching, closed last Sunday night. There was a total of 11 additions.

There were 2 baptisms in last Sunday's services in the Austin Church, of which G. A. Campbell is minister.

Julius Stone, Scandinavian secretary of Wisconsin, was in the city on Tuesday of this week to confer with the city missionary board as city evangelist in regard to opening a mission among the Scandinavian people of Chicago.

A. J. White was called to Manhattan, Kas., by the death of his mother, Mrs. B. F. White, who died in that city Sunday night in her 81st year. Brother White has the sincerest sympathy of many friends.

Prof. James Orr, D.D., of New College, Glasgow, will deliver four lectures at Moody Institute, April 26 and 27. The lectures will be held at 11 a. m. and 2 p. m., and will be open to the public.

Bruce Brown was a caller in the Christian Century office this week. He was formerly a minister in Chicago and has accepted a call to Valparaiso, Ind., which will give him opportunity for renewing in some measure his fellowship with our brethren in the city.

There were three confessions last Sunday at the Evanston Church in the beginning services of Passion Week. Sunday evening was "Endeavor Night." The Endeavorers did the ushering and one of the associate members, a splendid young man, made the confession. A chorus of 25 voices is a feature of the special meetings of the week. The choir will sing an Easter cantata next Sunday night.

A GRATIFYING REPORT.

Most encouraging news from the March offering for Foreign Missions. For the first twenty-one days of March 1, 177 churches contributed \$23,474, a gain of 275 churches and \$7,844 in the amount contributed by the churches, as churches, over the corresponding time last year. This is a glorious message for all who love our Lord and are interested in seeing his Gospel spread abroad over the whole earth.

Altogether, the sky looks bright. We are encouraged over the outlook. Our people are coming to larger things in the world's redemption.

Many churches have not yet responded. We beseech them to hasten to do so. We do not want to lose a single church from the ranks of those giving last year; on the contrary, we want to enroll a great number of new ones while we hold all the old. The call of the world for the Gospel to-day is an absolutely unparalleled one. Our duty is not to be measured by any present obligation. This marvelous world-wide spirit is placed before our churches not by the missionaries of the Foreign Society, but by the God of all the earth. We must deal with him in deciding what our duty is.

About one thousand Presbyterian men, "laymen," from various parts of the country recently spent three entire days at Omaha discussing the foreign missionary situation. At the close they voted that the Presbyterian board should send to the foreign field five thousand new

missionaries and have inaugurated a movement for raising six millions of dollars per year as the amount necessary to support such an army of workers. That has the true ring in it. That is Christian enterprise. That is worthy of the spirit of the age in which we live.

We are stronger numerically than the Presbyterians. What are we going to do about raising \$300,000 by September 30, 1907? What will your church do?

These days of preparation for the Centennial ought to be filled with larger plans. We need a distant vision; we need a broader horizon. The tides of interest that sweep out from our local churches will return freighted with blessings of which we have never dreamed.

F. M. Rains,
S. J. Corey,
Secretaries.

COME TO SEE US.

Friends of foreign missions attending the Congress of the Christian Church, Cincinnati, O., April 3 to 5, are invited to call at the office of the Foreign Christian Missionary Society at any time during the sessions. Our latch string is on the outside to all. **Please pull it!** The office is at 222 West Fourth street, third floor, room 35, and is open from 8 a. m. to 5 p. m. We heartily join our churches of the Queen city in a most cordial welcome to our brethren who may honor us with a visit.

F. M. Rains, Sec'y.

God's silences may be long, but they are never the silences of forgetfulness.—Selected.

SEA-ROVER'S REMEDY

Postum Coffee and its Power to Rebuild.

The young daughter of a government officer, whose duties keep him almost constantly on board ship between this country and Europe, tells an interesting tale of the use her father made of Nature's food remedy to cure an attack of malarial fever:

"Father recently returned from a long sea-trip, bed-ridden and emaciated from an attack of malarial chills and fever," she writes: "In such cases people usually dose themselves with medicines, and we were surprised when he, instead of employing drugs, proceeded to devote himself exclusively to Postum Food Coffee, of which he has long been fond. He used two or more cups at each meal, drinking it very hot, and between meals quenched his fever-engendered thirst at all hours of the day and night from a supply we kept ready in the water-cooler. For several days his only drink and sometimes his only food was Postum Coffee, hot or cold, according to the moment's fancy.

"Within a day or two his improvement was noticeable, and within a week he was a well man again, able to resume his arduous occupation.

"He first began to drink Postum Food Coffee several years ago, as a remedy for insomnia, for which he found it invaluable, and likes it so much and finds it so beneficial that he always uses it when he is at home where he can get it." Name given by Postum Co., Battle Creek, Mich. While this man uses Postum as a remedy, it is in no sense a medicine but only food in liquid form. But this is nature's way and "There's a reason." See the little book, "The Road to Wellville," in pkgs.

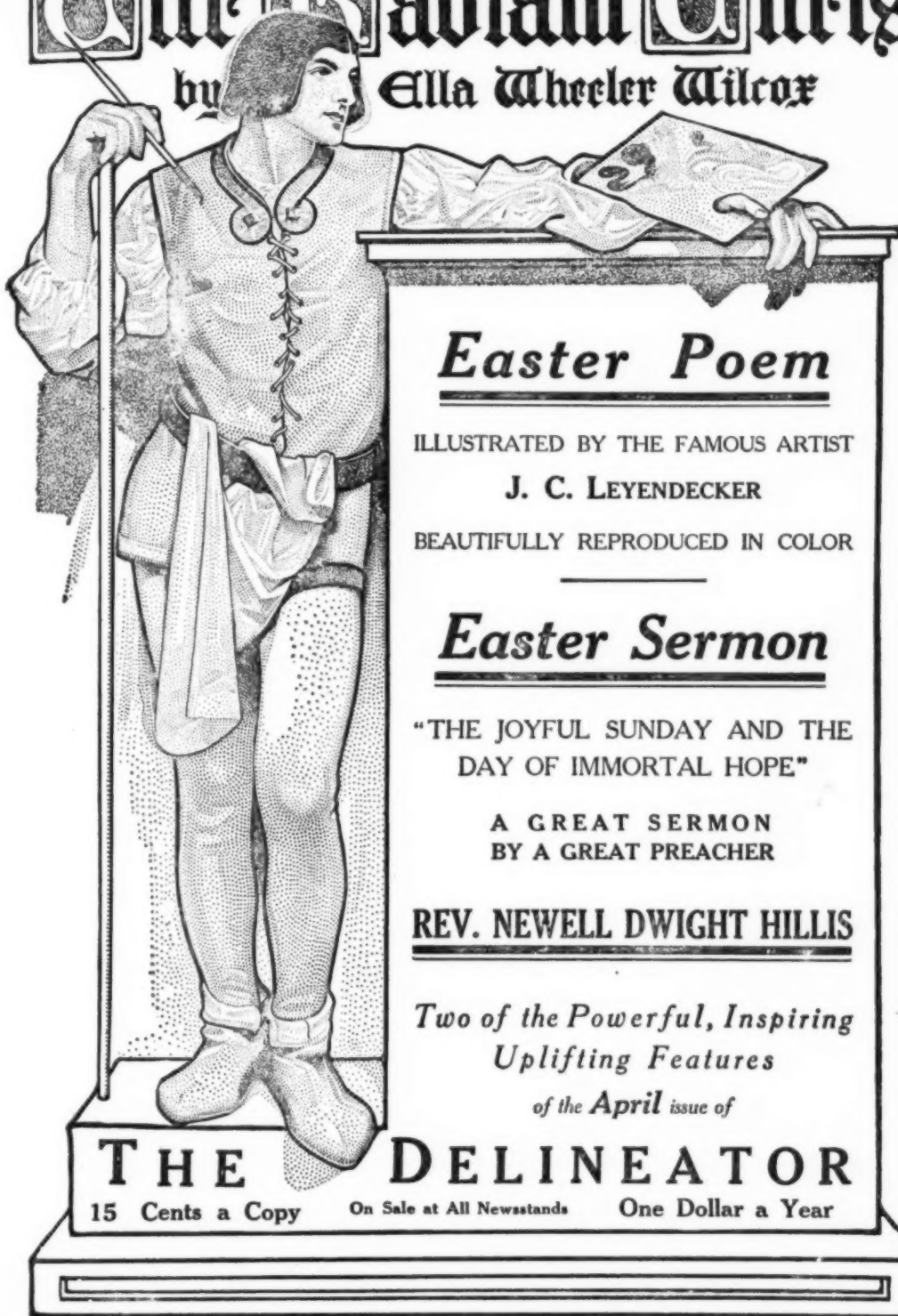
ROYAL
Baking Powder
Absolutely Pure

A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

Alum and alum-phosphate baking powders are injurious. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

The Radiant Christ

by Ella Wheeler Wilcox



Easter Poem

ILLUSTRATED BY THE FAMOUS ARTIST

J. C. LEYENDECKER

BEAUTIFULLY REPRODUCED IN COLOR

Easter Sermon

"THE JOYFUL SUNDAY AND THE
DAY OF IMMORTAL HOPE"

A GREAT SERMON
BY A GREAT PREACHER

REV. NEWELL DWIGHT HILLIS

*Two of the Powerful, Inspiring
Uplifting Features*

of the April issue of

THE DELINEATOR

15 Cents a Copy

On Sale at All Newsstands

One Dollar a Year

THE KENTUCKY CENTENNIAL.

The eyes of the Kentucky Bible School workers are all turned toward the first Sunday in April, "Bible School Day." It has long been our custom for every preacher in the state to devote at least one sermon on this day to the interests of his own local Bible School, but this year the sermon and all the service of the day is to be directed toward the centennial enterprise—the endowment of the

new chair of Bible School pedagogy in the College of the Bible. About \$1,000 has already been contributed for this work, and as this April day is to be the first united effort that the schools have made in this behalf, fully \$10,000 will be raised among the Kentucky schools. All money is invested at once and returns a six per cent increment to be added to the fund. "Bible School Day," April 7th, bids fair to be used in such a way this year that its influence will be felt for

years to come among the Bible Schools.
Robt. M. Hopkins.

Louisville, Ky.

SANITARIUM NEWS ITEMS.

Miss Martha Kiel, of the group of Disciples at Martintown, Wis., has recovered from her operation and is rapidly regaining her strength. She will return to her home this week if she continues to improve.

The Freeport, Ill., Church is raising funds to furnish one of the best rooms in the new building and have almost the entire amount in hand. The Leiterberry, Ill., Church has the money in the bank for the room it is to furnish and the furnishings will be ordered soon. Other churches have the matter under consideration as well as some individuals.

O. F. Jordan, pastor of the church at Rockford, Ill., was operated upon last week and has made a most rapid recovery, being already back at his post of duty.

The legal definition of the relationship of the sanitarium to the National Benevolent Association has been worked out; full announcement of which is expected in the next number of the Christian Philanthropist. The sanitarium is recognized as an affiliated institution of the N. B. A.

Mrs. Russell, of Grand Rapids, Wis., Church who was here for some time for treatment has returned to her home.

The following people have been welcome visitors at the sanitarium recently: Rev. S. C. Brock of Savana, Ill., Mr. Hootman of Eureka, Illinois, Mr. A. J. Wales, Eureka, Ill., and others.

The new building will soon be ready for occupancy and is much needed to take care of the increasing number of patients.

Freeport, Illinois, March 21.

DISCIPLES' HOUSE ON EXPOSITION GROUNDS.

The church in Norfolk, for which I labor and upon whose invitation our national convention assemblies here Oct. 11th to 17th, has done its best in gifts and execution of plans to raise funds for the erection of the building on the Jamestown Exposition grounds to represent our people. The ground has been broken for the building and the plans are in contractors' hands ready for operation to begin. I have labored hard in office and travel to bring to the minds of our ministers and their congregations the importance of such a building to speak, during that great occasion, of the origin, history, plea, growth and work

WHAT ABOUT AMERICA?

Some one has said:—

"If God intends to save the world, He cannot afford to make an exception of America."

Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

Our plea is adapted to America as is no other.

Therefore:—

HOME MISSIONS

of our great brotherhood. Two thousand ministers have been urged through private correspondence to interest themselves and their congregations. Sixty business men have been urged likewise. Only twenty ministers have been considered enough to answer communications, and only ten have had their churches pledge any definite amount. Only one business man has answered my letter.

This exposition is the greatest ever held in this country, because it celebrates the birth of the greatest nation on the earth. This being true, such an occasion can only come once in a lifetime to the ministers now living and their congregations. Since the exposition is to be the celebration of three hundred years of historical events, how supremely important that such a great religious body as ours, whose origin is American should be represented in this celebration. To eliminate it would be to cut out one of the greatest forces in the last century of our country's history. Do we need such a building? Our national boards, state boards, and ministers endorse its erection, but we must have more than simple endorsement. Unless we are assured by our brethren in the ministry and business life in the next ten days, of a better and more definite support than we have already had, we shall be compelled to allow our brotherhood to suffer the humiliation of suspension of operations.

Please let those to whom letters have been written take this matter up at once in a loyal degree, and let us have something to represent our people creditably at this great exposition.

Will the ministers write to me at once?

J. T. T. Hundley,
Pastor First Church,
Norfolk, Va.

NEW YORK NEWS.

Two hundred and twenty-two covers were laid for the ninth annual dinner of the Disciples' Union, double the number attending any previous dinner.

A gathering less conspicuous but even more significant was the conference of the official boards of our seven churches, called recently by the Disciples' Union at the 56th Street Church. The women of the Aid Society served dinner, and about the tables we planned for the closer union and more effective co-operation of our churches in a centennial campaign.

The leader among our Chinese young men at 56th street, Brother Chin Yin, is returning to his home near Canton. Our Chinese brethren themselves have provided him with Bibles, song books, an organ and everything necessary to do mission work among his own people. The exclusion laws permit him to remain but one year. By that time he hopes to have a mission established. Another of our young men will then return to direct it for a year. Brother Chin Yin is a man of exceptional personality, with fine ability, judgment and devotion. We have great hopes in him.

Miner Lee Bates.

IN THE CLEVELAND CHURCHES

The Cleveland churches are in a prosperous condition. Many additions here have been reported from all the churches at the meetings of the ministers. E. S. De Miller held an excellent two weeks' series of meetings in the Aetna Street

church of which F. D. Butchart is pastor.

J. P. Allison of Dunham Avenue church and E. S. De Miller of Glenville have exchanged meetings. Dunham Avenue church has completed its meeting and rejoices in a spiritual uplift and added forces of the congregation. Brother Allison is in the first week of a promising meeting at Glenville.

E. D. Salkeld led the forces of the Lakewood church last Sunday in the dedication of their new church building. The entire indebtedness was raised. The two extremes of our city Lakewood and Glenville, now have the most promising of all our fields. In ten years we ought to have large, strong churches at each of these places.

It is commonly whispered on the streets by the casual observer that the Euclid Avenue church people are providing themselves with one of the finest church buildings in East Cleveland.

The brotherhood in general will be sorry to learn of the serious illness of Brother Robert Moffett. There is some grave doubt of his complete recovery. Two of our veterans, Brother Moffett and Brother J. Z. Tyler are now somewhat similarly afflicted.

March 13.

F. D. R.

When a man is in earnest and knows what he is about, the work is half done.—Mirabeau.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century.

FOR SALE—A 16 vol. set Expositor's Bible, brand new; cheap. Address "C," care of Christian Century.

Is your church interested in a church organ? It will pay you to get our figures before purchasing. Address us, X, care of The Christian Century.

Our catalogue is sent free. We can save you money on any merchandise you may want to buy. Albaugh Bros., Dover & Co. Marshall Blvd., Chicago.

Why not let us send you our furniture catalogue? We can sell you goods at a saving of 33 1-3 per cent. Address The Christian Century, Dept. D. R.

We handle everything in church supplies and our prices are right. Let us send you figures on some of the things you need. The Christian Century, Dept. 3.

WANTED—First mortgage loans. Note in sums of \$300 and \$400 on security worth \$800 and \$1,000, due one and two years, 1 per cent interest. Abstract to date. Trust company trustee. Address Y, Christian Century.

ACCIDENTS WILL HAPPEN.

BE PREPARED. Have an accident cabinet in your home containing twenty-four articles most likely to be needed in case of accident or illness. Write for prices.

THE CHRISTIAN CENTURY CO.
Dept. 2, 253 Dearborn St.
Chicago, Ill.

A special meeting of the shareholders of the Tuthill Spring Co. will be held at its office, 215 W. Polk St., Chicago, Ill., Friday, 19th April, 1907, at 10 o'clock a. m., for the purpose of voting upon the question of increasing the capital stock of the said company and transacting any other business that may come before the meeting.

WM. H. TUTHILL, Secretary.
March 19, 1907.

Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century.

FROM THE FIELD

TELEGRAMS

New Castle, Ind., March 24.—Closed to-night with 204 additions. New Castle's greatest meeting from every standpoint. 27 to-day, 146 baptisms, 54 grown men. Meeting will mean a new church. All departments in splendid working order. Sunday school doubled. Howe is a strong factor in the city as well as the church. Richmond, Indiana, next.

Wilson and Lintt, Evangelists.

Boston, Mass., March 24.—Baptist and Disciple meeting one week old. 146 confessions same as in our own meeting. Herbert Yeuell preaching a full gospel. Greatest meeting ever held in this great and conservative church.

A. L. Ward.

Logansport, Ind., March 24.—172 converts in union meetings to-day 224 last Sunday. Two overflow meetings. 1,031 to date. Chas. Reign Scoville.

CALIFORNIA

Santa Clara.—At the regular services on Sunday evening, March 10th, three more of the young people confessed Christ and at the baptismal service on the next Thursday there was one confession. There were 16 baptisms within the past month, this without special meet-

VALPARAISO UNIVERSITY.

This institution has grown from an enrollment of 35 students, 3 teachers and 3 courses of study in 1873 to a university which enrolled last year 5,141 different students. There are now 24 departments and 165 instructors. The value of the property at the beginning was \$10,000. Now it is worth more than \$1,000,000. The reason for its great prosperity is in the fact that it meets the wants of the masses. Students have the privilege of selecting from any one, or from many, of the courses of study just the subjects they desire and of pushing ahead in them as rapidly as they may be able. This gives those who have even a short time only at their disposal the opportunity of devoting it to school work. Then the character of the instruction is of the highest order. Specialists are employed in the various departments. The equipments in buildings, laboratories, library, etc., are complete in every respect.

The institution has made it possible for every one, whether he be rich, or poor, to obtain a thorough, practical education at an expense within his reach. There is no other school in the land offering anything like equal advantages at such low rates. The tuition is \$15 per quarter of twelve weeks, or \$50 if paid in advance, for a year of forty-eight weeks. Board and furnished room, \$1.50 to \$1.90 per week. The accommodations at these low rates are so satisfactory that the large majority of those who attend avail themselves of the advantages thus offered.

Before deciding where to attend school it would be well to write for catalogue of the University. It will be mailed free. Address, H. B. Brown, President, or O. P. Kinsey, Vice-President.

Terms open as follows—Mid-Spring term, April 2nd; Summer term, May 14th; Mid-Summer Term, June 11th.

ings, in the regular services, conducted by Oscar T. Morgan, the pastor.

Visalia—I. H. Tell reports 14 additions in the regular services of two Sundays. Eight of these were by baptism.

Charles City—B. S. Denny, the state secretary in a ten days' meeting with G. A. Hess and this church had secured 67 additions March 21st. On that date there was bright prospect of a much larger number of additions.

Los Angeles—Walter L. Martin, the pastor of the Boyle Heights Church has the help of W. T. Adams, of Corona. In a short meeting. In the first few services there had been four additions, one of them by confession.

ILLINOIS

Atlanta—Ivan W. Agee is the pastor of the thriving church in this place. There were 2 additions March 17th. In the Bible school the attendance was 312 and the offering \$16.84.

Clinton—Since the last report eight members have been added to the church, four by baptism. The pastor preached on Saturday evening and Sunday afternoon recently at a school house seven miles from Clinton. The result was four confessions. The pastor, J. W. Reynolds, means to lead his people in such missionary activities.

Lomax—Evangelist S. J. Vance of Carthage, Mo., ended a meeting with this church March 18th. There were 61 additions in the meeting, 58 of them by confession. The closing night Brother Vance lectured on "What Is It?" A silver offering, amounting to \$76.10, was taken at the door to apply on the expense of the meeting. At the close of his lecture the evangelist received one confession and baptised 9 persons.

McLean—In the regular services March 17th attended by excellent audiences, T. L. Read, the pastor, received three confessions, a young man and a husband and wife.

Independence—J. W. Pearson of Nebo preached March 17th for this church. There were 3 additions, two by confession and one reclaimed. Brother Veach of Detroit, Ill., has just closed a three weeks' meeting for this church with 40 additions. Brother Hutchinson of Canton, Mo., is the pastor, but was sick and unable to fill his appointment March 17th.

Waukegan—There were 2 more additions by confession in the regular service of the First Church last Sunday. W. H. Trainum is the pastor.

INDIANA

Wabash—L. L. Carpenter, between the dedications of new churches, has found time to hold a short meeting in Treaty

near Wabash. On the third night 8 young men made the confession. The next night, at the close of Brother Carpenter's lecture on a tour through the Holy Land, there were 14 additional confessions. The meeting was continued until 52 additions were secured. A church was organized, officers elected and this new church begins its work with a good Sunday school and young peoples' meetings. The church has a good place in

GET READY FOR CHILDREN'S DAY For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies Free to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan, 16 pages of life, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

2—Missionary Boxes. A new automatic, self-locking, non-opening box. In colors. Last yet.

3—The Missionary Voice. Children's Day number especially for children. Brimful of missionary interest.

ORDER AT ONCE. ALL SENT FREE

Give local name of school and average attendance

STEPHEN J. COREY, Secretary
Box 884, Cincinnati, Ohio

THE WINNE MORTGAGE CO. OF WICHITA, KANSAS. Paid Up Capital, - - - \$250,000 00

Offers at par and Accrued Interest, Payable on Demand.

5% Series "D" Land Credit Bonds

DENOMINATIONS;
\$50, \$100, \$200, \$250, \$300,
\$500, \$1,000, \$2,500, \$5,000,
and \$10,000.

These bonds, plus accrued interest, will be cashed at any time upon presentation. The business of this company was established in 1889. Since that time up to Dec. 3, 1906, it has negotiated \$5,447,135.14 in Farm Loans. No investor ever lost a dollar, or acquired a foot of land in foreclosure.

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which to meet and there is the fairest prospect that many from the community will find a place with this new congregation.

IOWA

Albia—With the assistance of E. F. Leake and Miss Wambaugh of Angola, Ind., S. M. Perkins and his church held a meeting in which there were 64 accessions. These excellent results were obtained in spite of an illness of the pastor, and a suspension of the meeting for a time.

Bloomfield—Chas. G. Stout and Chas. Altheide have ended a meeting with this church and F. D. Ferrall the minister. There were 45 additions, 33 of them by confession. The meeting created great interest that audiences could not be accommodated. The revival was followed by a pleasant farewell reception for the evangelist.

KANSAS

Anthony—J. M. Lowe began a meeting with this congregation of which David Lyon is pastor, and was compelled to suspend the meeting because of an epidemic of diphtheria. The meeting moved forward after it had been suspended until there were 35 accessions.

Clifton—Orwin L. Adams and Chas. Henning are the evangelists in a good meeting in which there had been 31 additions March 20th. A deep interest gives promise of many other additions during the continuance of the services. W. L. Ennefer is the pastor.

Hiawatha—Chas. E. McVay as singer and G. W. Burch the pastor are holding revival services. There were 17 additions in the first day's services. All of these were by confession except two. The singer may be addressed for dates during the summer at Benkelman, Nebr.

NEBRASKA

Edison—J. Stuart Miller and this church closed a meeting March 17th with 36 additions, 27 of them by confession. On next Sunday this congregation will hold its dedication services.

NEW YORK

Buffalo—In the services of the Jefferson Street Church March 17th, there were 4 confessions. Two were baptised in the Sunday evening service. B. S. Ferrall is the minister.

Buffalo—In the services of the Forest Avenue Church, of which B. H. Hayden is pastor, there have been five additions recently. Two of these, a man and his wife, were baptised last Sunday.

PENNSYLVANIA

New Castle—In the services of the Central Church on March 17th there were 5 additions, three of them by confession.

Church Letters.

(Continued from page 293.)

and natural thing for him to do, in order to cultivate his own spiritual life. The writer has seen so much of the evil effects of this misconception of church membership that he has come to the conclusion that it would be a wise policy for the church in any community to enroll the names of members who move to that community on the list of the church membership, assign the work, have an oversight of them, and in short, sustain the same relation to them that it does to those who observe the formal custom of presenting their letters and coming forward to receive the hand of fellowship. This need cause no offense

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to such persons, indeed it is rather a compliment to them, to take such recognition of their worth and place and what is expected of them, and what in their hearts they really expect of themselves. A politician does not formally give the hand of fellowship to a member of his party who moves to town. He simply expects that he will go on voting and working for his party as he has always done. Should the church do less? Let us think on these things.
Cedar Rapids, Iowa.

MISSOURI LECTURESHIP.

The annual meeting of our Missouri preachers for 1907 will be held at Marshall, April 8-10. The Marshall Christian church, as host, sends greeting to our brethren throughout the state, saying, "Come, for all things are now ready."

The program, which you will find elsewhere in this paper, is one of rare promise. And all circumstances are such as to indicate the finest institute for many years. Let us make the attendance the largest.

Please send your name now, if you are coming, to C. A. Knight, chairman of the entertainment committee. Entertainment is free, and it will be our delight to receive you.

B. F. Wharton, Minister.

NEBRASKA SECRETARY'S LETTER.

S. C. Shoup is helping Geo. Light in a meeting at Trenton. Brother Light had started the meeting. He reports 25 added in a twelve days' meeting at Beverly.

Samuel Gregg reports five baptisms at Fremont. All fine young people.

State Evangelist Forell is trying to hold a meeting in the midst of medicine shows, contests etc., etc., at Mitchell. There is only one house there for all purposes, not including the medicine show, and the interference is decided and marked. The spasms of temperance frenzy that breaks out frequently when our people are trying to hold a meeting is something to be considered. If one tenth of the energy displayed in a few short weeks were expended during the year in an honest effort to abate the nuisance commonly called a saloon, by enforcing the laws, there would be less need for so much righteous indignation that must find vent just at the time an evangelist is trying to preach the word of salvation to sinners. The sinners can wait, though, presumably.

State Evangelist Whiston is waging a battle at Central City. The meeting is being held in a hall that has been given rent free to our people, and in spite of unusual opposing circumstances, he is winning a hearing. Not large but creditable. A small organization was effected on the 17th, and we hope that there will be double the number in it when the meeting closes. The secretary spent the day there assisting in the work. Elder H. M. Cox of Palmer was also present and joined in the good work.

Evangelist Adams meeting at Table Rock closed with 17 added and a fine interest. The reports from the work shows a splendid feeling in the church, and they are seeking to get a preacher who will live on the ground. We hope to join them with Elk Creek in the support of a preacher.

No. 1 at Verdon, April 2 to 4. No. 2 at Plattsmouth, April 9 to 11. The churches,

Christian Endeavor Societies, Bible Schools and C. W. B. M. Auxiliaries in these districts should be preparing to have representations in these conventions. Make them large and worthy. The insignificant attendance that sometimes greets these gatherings, has a dispiriting effect upon the local church, and they will be slow to invite another. If the attendance is such as our churches ought to make them, it will not only make the work more delightful for the convention goers, but will materially strengthen the hands of the workers where the convention is held. See to this, preachers and announce the convention every Lord's day till the time comes and personally solicit members to go.

The pledges to the Pavilion and grounds improvement are now due. The notices recently sent to the ones who have made pledges are being responded to very well indeed. Why not have all of this in by April 1. Just as well pay it now as to delay it. We can then know exactly how much we will have after paying the back obligations to put into improvements. Then there are hundreds of our friends who have not given anything to this improvement. It is a humiliating fact that very many who are am-

ply able to do so have not given to this. Shall a few provide for the comfort of the many?

W. A. Baldwin.

THE REMARKABLE GROWTH IN LOS ANGELES.

The Magnolia Avenue Church of Los Angeles is three years old. It was organized in February, 1904. These first years in the life of the church have been characterized by an unceasing activity and phenomenal success. The church has grown from a membership of 87 to a present membership of 512. Since its organization there have been 498 additions, an average of three a Sunday. The Sunday school has grown from 39 to 458. The Christian Endeavor Society has a present membership of 185, the Christian Woman's Board of Missions 104, the Men's Club 225. These results have been obtained without a revival meeting in the steady growth of the church. During the last three years of its history the church has given \$3,047.36 for missions. In addition to this, a lot was purchased, a chapel erected and a Sunday school organized, from which has grown another church, of which George Ringo is now pastor.

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The Magnolia Avenue congregation worships in one of the most beautiful and well furnished buildings in California. When the church recently celebrated its third anniversary there remained a debt of \$9,000 on the building. It appealed to the pastor, Jesse M. McKnight, that this day would be a good

time to make an effort to raise this amount and clear the church. The officers hesitated and thought it could not be done, but notwithstanding it was undertaken, and using a part of the week preceding, the pastor planned for the day, the membership being kept in ignorance of what was coming. After the statistical report of the three years' work was given and some remarks pertaining thereto, the pastor made a call for money to pay the floating debt and to purchase a pipe organ. The response was so generous that it was then proposed to proceed to wipe out the whole debt and to purchase an organ. And in less than an hour \$9,354 were pledged. The money was raised by the sale of bonds of \$12 each, payable by coupons of one dollar per month. Possibly not more than \$75 was pledged by persons outside the membership of the church. The amount has reached fully \$10,000, which covers the indebtedness and gives about \$1,200 or more for the payment on an organ.

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PROGRAM OF MISSOURI CHRISTIAN MINISTERS' INSTITUTE.

Marshall, Mo., April 8 to 10.

Monday Evening.

8:00 Devotional.

8:15 Lecture: "The Method of Jesus." Dr. Shailer Mathews, University of Chicago.

Tuesday Forenoon.

9:30 Discussion of Dr. Mathew's lecture.

10:00 Lecture: "The Message of Jesus." Dr. Mathews.

11:00 Discussion of lecture.

Tuesday Afternoon.

2:00 Lecture: "The Problem of the Old Testament." (Book Review). First paper, J. M. Philpott, St. Louis. Second paper, C. M. Chilton, St. Joseph.

3:15 General discussion.

4:00 Business.

Tuesday Evening.

8:00 Devotional.

8:15 Address: "The Message of Victor Hugo." Geo. H. Combs.

Wednesday Forenoon.

9:30 Devotional.

10:00 Lecture: "The Use of the Scriptures in Theology." (Book Review). First paper, R. G. Frank, Liberty. Second paper, C. G. Brelos, Tarkio.

11:30 General Discussion.

Wednesday Afternoon.

2:00 Devotional.

2:15 Address: "The Preacher's Life as seen by the Preacher's Wife?" Mrs. Alice M. Wickizer, Kirksville.

3:00 Business.

3:15 Open meeting. General announcements, introductions, etc.

4:00 Social intercourse.

Wednesday Evening
(Centennial Session).

8:00 Devotional.

8:10 Address: "Our Centennial as related to our Past History."—J. M. Rudy, Sedalia.

8:40 Address: "Our Centennial as related to our Future Opportunity and Mission."—Newell Sims, Carthage.

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